Occasionall *Meditations.*

BY

Ios: Exon.

Set forth

BY

R. H.

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TO
THE RIGHT
HONORABLE,
My very good Lord,

JAMES

Lord Viſcount
Doncaſter.

RIGHT HON:

FINDING theſe Papers amongſt others lying

ing aſide in my Fathers ſtudy, whereof I conceiued good vſe might bee made, in regard of that Spirituall aduantage which they promiſed; I obtayned of him good leaue to ſend them abroad, whereto hee profeſſed

ſeſſed himſelfe the more eaſily induced, for that his continuall and weighty imployments in this large & buſie Dioceſſe will not yet afford him leaſure to diſpatch thoſe his other fixed Meditations on the Hiſtorie of the

new Teſtament; In the meane time, the expreſſions of theſe voluntary and ſudden thoughts of his, ſhall teſtifie how fruitfully he is wont to improue thoſe ſhort ends of time, which are ſtolne from his more im-

important avocations; and (vnleſſe my hopes fayle mee) the Patterne of them may prooue not a little beneficiall to others. Holy minds haue been ever wont to looke through theſe bodily obiects, at ſpirituall,

aud heauenly; So SVLPITIVS reports of St. MARTIN, that seeing a Sheepe newly shorne, heecould say; Loe here's one that hath perform'd that command in the Gospell; hauing two Coats shee hath giuen away one, and

and ſeeing an Hog-heard freezing in a thin ſute of skinnes; Loe (ſaid hee) There is *Adam* caſt out of Paradiſe, and, ſeeing a Medow, part rooted vp, part whole, but eaten downe; and part flouriſhing, hee ſayd,

The firſt was the ſtate of Fornication, the ſecond of Marriage, the third of Virginity: But what doe I ſeeke any other author, then the LORD of Life himſelfe? VVho vpon the drawing of water from the well of SHILO, on

on the day of the great *Hoſanna*, tooke occaſion to ſpeake of thoſe Liuing waters, wch ſhould flow from euery true beleeuer, *Iohn*, 7. 37; and vpon occaſion of a bodily feaſt, *Luke*, 14. entred into that Diuine diſcourſe of Gods

Gods gracious in-
uitation of vs to
thoſe Spiritual vi-
ands of grace and
glory. Thus, me
thinks, we ſhould
ſtill be climing vp
in our thoughts,
from Earth to
Heauen; and ſuf-
fer no obiect to
croſſe vs in our
way wᵗʰout ſome
Spi-

Spirituall vſe, and application; Thus it pleaſed my Reverend Father ſometimes to recreate himſelfe, whoſe manner hath beene, when any of theſe Meditations haue vnſought offred themſelues vnto him, preſently to ſet

ſet them downe; a courſe which I wiſh had beene alſo taken in many more, which might no doubt haue beene very profitable.

Theſe, as they are, I ſend forth vnder your Honourable Name, out of thoſe many re-

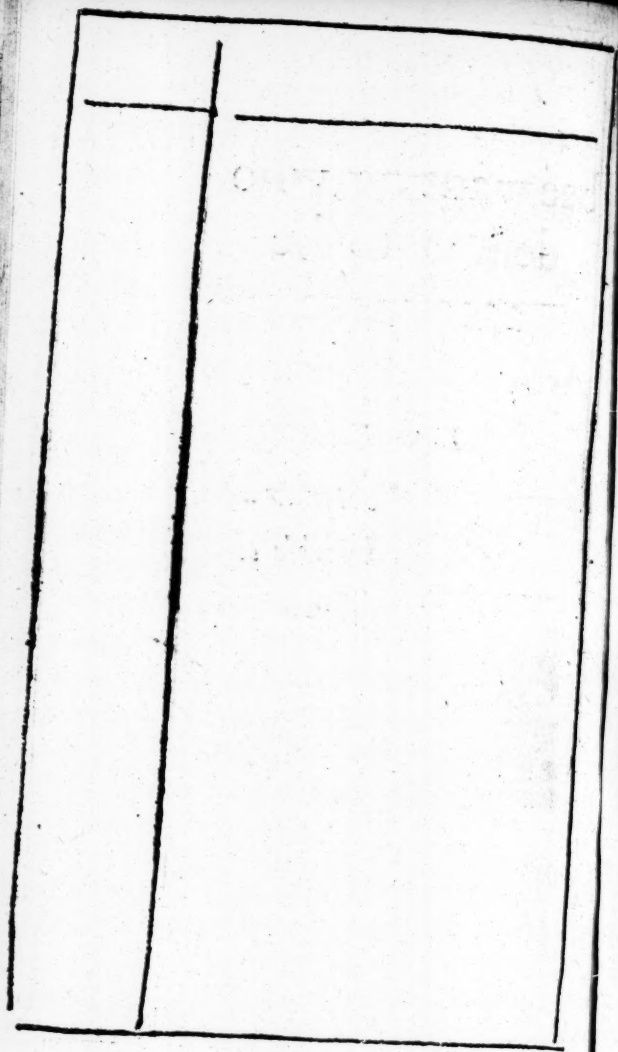
reſpects, which are, in an hereditary right, due to your Lordſhip, as being apparent heire to thoſe two ſingular Patrons of my iuſtly Reverenced Father, The eminent vertue of which your noble Parents in a gracious

ous Succesion yeilds to your Lordship an happie example; wch to follow is the onely way to true Honour, For the dayly increase wherof here; and the everlasting crowne of it hereafter, his prayers to GOD shall not bee

bee wanting, who
desires to be
accounted

Your Lordships
devoted in all
humble ob-
servance,

Ro: Hall.



OCCASIONALL MEDITATIONS.

The Proeme.

I Haue heedleſly loſt (I confeſſe) many goodthoughts; theſe few my Paper

per hath preſerued from vaniſhing; The example whereof may perhaps bee more vſefull then the matter; Our actiue Soule can no more forbeare to thinke, then the Eye can chooſe but ſee, when it is open; would wee but keepe our whol-

wholsome notions together, Mankind would bee too rich; To doe well, no object should passe vs without vse; Euery thing that we see, reades vs new lectures of Wisdome, and Pietie; It is a shame for a Man to bee ignorant, or God-

Godlesse, vnder so many Tutors. For mee, I would not wish to liue longer, then I shall bee better for my eyes; and haue thought it thanke-worthy; thus to teach weake mindes, how to improoue their thoughts, vpon all like occasions. And if

if euer theſe lines ſhall come to the publique view, I deſire, and charge my Reader, whoſoeuer hee be, to make mee, and himſelfe ſo happie, as to take out my leſſon; and to learne how to read GODS *great Booke, by mine.*

By the Negligence or over-sight of the Printer these faults I pray you correct.

FOl. 29. l. 11. read, hath made others. Fol. 30. in the Contents wants, the. Fol. 42. l. 22. For I which, r. we. Fol. 76. l. 15. del. ,. Fol. 77. l. 16. for beg, r, be. fol. 102, in the Contents r, and her. Fol. 121. l. 10. for consume r. helpe. Fol. 119. l, 18, r, In this Field I see. Fol. 131. l. 9. at Flourish, come wants. 166. l. 9. r. feed for food. 228. l. 9. for of, r, for.

OCCASIONALL MEDITATIONS.

I.

Vpon the ſight of the Heavens moving.

I Can ſee nothing ſtand ſtill but the Earth; all other things are in motion; Even that Water which makes up one Globe with the Earth,

is ever ſtirring in ebbes and flowings; the clouds over my head, the Heavens aboue the clouds; theſe, as they are moſt conſpicuous, ſo are they the greateſt patternes of perpetuall action; what ſhould wee rather imitate then this glorious frame? O God, when wee pray that thy will may be done in Earth, as it is in Heaven, though we meane chiefly the inhabitants of that place, yet wee doe not exclude the very place of thoſe bleſſed inhabitants, from being an example of our Obedience. The motion of

of this thy Heaven, is perpetuall, so let mee ever be acting somewhat of thy will; the motion of thine Heaven is regular, never swarving from the due points; so let mee ever walke steddily in the wayes of thy will; without all diversions, or variations from the line of thy Law; In the motion of thine Heaven, though some Starres have their owne peculiar, and contrary courses, yet all yeeld themselves to the sway of the mayne circumvolution of that first mover; so, though I have a will of mine owne, yet,

let me give my ſelfe over to be ruled, and ordered by thy Spirit in all my wayes;

Man is a little world; my Soule is heaven, my Body is earth; if this earth be dull and fixed; yet, O GOD, let my heaven (like unto thine) moue perpetually, regularly, and in a conſtant ſubjection to thine holy Ghoſt.

II.

Vpon the ſight of a Diall.

IF the Sunne did not ſhine upon this Diall, no body would looke at it;

it; in a cloudy day it ſtands like an uſeleſſe poſt, unheeded, unregarded; But when once thoſe beames breake forth, every paſſenger runnes to it, and gazes on it; O GOD, whiles thou hideſt thy countenance from mee, me thinkes all thy Creatures paſſe by me, with a willing neglect; indeed, what am I, without thee? And if thou have drawne in me ſome lines, & notes of able indowments, yet, if I be not actuated by thy Grace, all is, in reſpect of uſe; no better then nothing: But, when thou renueſt the light of thy

loving countenance upon mee, I find a sensible, and happy change of condition; me thinkes, all things looke upon me with such cheere, and observance, as if they meant to make good that Word of thine; Those that honour mee, I will honour; now, every line and figure, which it hath pleased thee to work in mee, serve for usefull, and profitable direction; O Lord, all the glory is thine; give thou me light, I shall give others information; both of us shall give thee praise.

III.

III.

Vpon the ſight of an Eclipſe of the Sunne.

LIght is an ordinary and familiar bleſſing; yet ſo deare to us, that one houres interception of it ſets all the world in a wonder. The two great Luminaries of heaven, as they impart light to us, ſo they withdraw light from each other. The Sunne darkens the full Moone, in caſting the ſhadow of the Earth upon her oppoſed-face; The new Moone repayes this blemiſh to the Sunne, in the interpo-

ſing of her darke body betwixt our eyes, and his glorious beames; the earth is troubled at both: O GOD, if wee be ſo afflicted with the obſcuring of ſome peece of one of thy created Lights, for an houre, or two; what a confuſion ſhall it be, that thou, who art the God of theſe lights, (in compariſon of whom they are meere darkneſs) ſhalt hide thy face from thy creature for ever? Oh thou that art the Sunne of righteouſneſſe; if every of my ſinnes cloud thy face; yet let not my grievous ſinnes eclipſe thy light; Thou ſhineſt

ſhineſt alwayes, though I doe not ſee thee, but, oh, never ſuffer my ſinnes ſo to darken thy viſage that I cannot ſee thee.

IIII.

Vpon the ſight of a gliding Starre.

HOw eaſily is our ſight deceived? How eaſily doth our ſight deceiue us? Wee ſaw no difference betwixt this Starre and the reſt; the light ſeem'd alike, both whiles it ſtood, & whiles it fell; now, wee know it was no other, then a baſe ſlimie meteor, guilded

with the Sun-beames; and now, our foot can tread upon that, which ere while our eye admired; Had it been a Starre, it had ſtill, and ever ſhined; now, the very fall argues it a falſe and elementary apparition; Thus our Charity doth, and muſt miſ-lead us in our Spirituall judgements; if wee ſee men exalted in their Chriſtian profeſſion, fixed in the upper region of the Church, ſhining with appearances of Grace; wee may not thinke them other then ſtarres, in this lower firmament; but, if they fall from

from their holy ſtation, and imbrace the preſent world; whether in judgment or practiſe renouncing the Truth, and power of godlineſſe; now we may boldly ſay, they had never any true light in them; and were no other then a glittering compoſition of Pride, and hypocriſie; O God, if my charity make mee apt to bee deceived by others, let mee be ſure not to deceive my ſelfe; perhaps, ſome of theſe apoſtating Starres have thought themſelves true: let their miſ-carriage make mee heedfull; Let the inward light

light of thy Grace more convince my truth to my selfe, then my outward profession can represent mee glorious to others.

V.

Vpon a faire Prospect.

WHat a pleasing variety is heere of Townes, Rivers, Hills, Dales, Woods, Medowes; each of them striving to set forth other; and all of them to delight the eye? So as this is no other then a naturall; and reall Landscip drawne by that Almightie, and skilfull hand, in this table of

of the Earth, for the pleasure of our view; no other creature besides Man is capable to apprehend this beautie; I shall doe wrong to him that brought mee hither, if I doe not feed my eyes, and praise my Maker; It is the intermixture, and change of these objects that yeelds this contentment both to the sense, and minde; But, there is a sight, O my Soule, that without all varietie, offers thee a truer and fuller delight; even this Heaven above thee: All thy other prospect ends in this; This glorious circumference

rence bounds, and circles, and inlightens all that thine eye can ſee; whether thou looke upward, or forward, or about thee, there thine eye alights, there let thy thoughts be fixed:

One inch of this lightſome Firmament hath more beauty in it, then the whole face of the Earth; And yet, this is but the ſloore of that goodly fabricke, the outward curtaine of that glorious Tabernacle: Couldſt thou but (oh that thou couldſt) looke within that vayle, how ſhouldſt thou be raviſhed with that bliſſefull

ſight?

ſight? There, in that incomprehēſible light, thou ſhouldſt ſee him whom none can ſee, and not be bleſſed; thou ſhouldſt ſee millions of pure and majeſticall Angels, of holy and glorified Soules: there, amongſt thy Fathers many manſions thou ſhouldſt take happy notice of thine owne: Oh the beſt of earth, now vile and contemptible; Come downe no more, O my Soule, after thou haſt once pitched upon this heavenly glory; or if this fleſh force thy deſcent, be unquiet till thou art let looſe to immortality.

VI.

VI.

Vpon the frame of a Globe caſually broken.

IT is hard to ſay whether is the greater, Mans art, or Impotence; Hee that cannot make one ſpire of graſſe, or corne of ſand, will yet be framing of Worlds; he can imitate all things, who can make nothing; Heere is a great world in a little roome, by the skill of the workman, but in leſſe roome; by miſ-accident; Had he ſeene this, who upon the view of PLATOES Booke of Com-

mon-

mon-wealth eaten with Mice, preſaged the fatall miſcarriage of the publike State; he would ſure haue conſtrued this caſualty as ominous: What ever become of the materiall world, (whoſe decay might ſeeme no leſſe to ſtand with divine Providence, then this Microcoſme of individuall man) ſure I am, the frame of the morall world is, and muſt be diſ-joynted in the laſt times: Men doe and will fall from evill to worſe; He that hath made all times hath told us that the laſt ſhall bee perilous; Happie is hee that can ſtand

ſtand upright, when the world declines; and can indeavour to repaire the common ruine with a conſtancy in goodneſſe.

VII.

Vpon a Cloud.

WHether it were a naturall Cloud, wherewith our aſcending Saviour was intercepted from the eyes of his Diſciples, upon mount Olivet, I inquire not; this I am ſure of; that the time now was, when a Cloud ſurpaſſed the Sunne in glory; How did the intentive eyes of thoſe raviſhed

viſhed beholders envie that happy meteor; and ſince they could no more ſee that glorious Body, fixed themſelues upon that cœleſtiall Chariot, wherewith it was carried up. The Angels could tell the gazing Diſciples (to fetch them off from that aſtoniſhing proſpect) that this IESVS ſhould ſo come againe, as they had ſeene him depart; He went up in a Cloud; and hee ſhall come againe in the clouds of heaven, to his laſt judgement; O Saviour, I cannot looke upward, but I muſt ſee the ſenſible monuments, both of

of thine ascension, and returne; let no cloud of Worldlinesse, or Infidelitie hinder mee from following thee in thine Ascension, or from expecting thee in thy returne.

VIII.

Vpon the sight of a Graue digged vp.

THe Earth, as it is a great devourer, so also it is a great preserver too: Liquors and Fleshes are therein long kept from putrifying; and are rather heightened in their Spirits by beeing buried in it; But aboue all, how safely

safely doth it keepe our bodyes for the Resurrection; wee are here but layd up for custody; Balmes, and sere-clothes, and leads, cannot doe so much as this lappe of our common Mother; when all these are resolved into her dust (as being unable to keepe themselves from corruption) shee receiues and restores her charge: I can no more with-hold my body from the earth; then the earth can withhold it from my Maker. O God, this is thy Cabinet or shrine, wherein thou pleasest to lay up the precious reliques of thy

thy deare Saints, untill the Iubilee of Glorie; with what confidence should I commit my selfe to this sure reposition; whiles I know thy word just, thy Power infinite?

IX.

Upon the sight of Gold melted.

THis Gold is both the faireſt, and moſt ſolide of all mettals; yet is the ſooneſt melted with the fire; others, as they are courſer, ſo more churliſh, and hard to bee wrought upon by a diſſolution; Thus, a ſound and good

good heart is moſt eaſily melted into ſorrow and feare, by the ſence of Gods judgements; whereas the carnall minde is ſtubburne, and remorſeleſſe; All mettals are but earth, yet ſome are of finer temper then others; All harts are of fleſh, yet ſome are, through the power of grace, more capable of Spirituall apprehenſions: O God, wee are ſuch as thou wilt bee pleaſed to make us: Giue mee an hart that may be ſound for the truth of Grace, and melting at the terrors of thy Law; I can be for no other, then thy Sanctu-

Sanctuarie on earth, or thy Treasurie of heauen.

X.

Vpon the sight of a Pitcher carried.

THus those that are great, and weake, are carried by the eares up and downe of Flatterers, and Parasites; Thus ignorant and simple hearers are carried by false and mis-zealous teachers; yet, to bee carryed by both eares is more safe, then be carryed by one; It argues an empty pitcher to be carryed by one alone; such are they that vpon the

the hearing of one part, rashly passe their sentence, whether of acquitall, or censure.

In all disquisitions of hidden Truthes, a wise man will bee led by the eares, not carried; that implies a violence of passion ouer-swaying judgement; but in matter of ciuill and occurrence, and unconcerning rumour, it is good to use the Eare, not to trust to it:

XI.

Vpon the sight of a Tree full blossomed.

HEre is a Tree ouer-layd with blossomes; it is not possible that all these should prosper; one of them must needs rob the other of moisture, and growth; I doe not loue to see an Infancie ouer-hopefull; in these pregnant beginnings one faculty starues another, and, at last, leaues the minde sap-lesse, and barren; as therefore we are wont to pull off some of the too-frequent blossomes,

ſomes, that the reſt may thriue; So, it is good wiſedome to moderate the earely exceſſe of the parts, or progreſſe of ouer-forward child-hood. Neither is it otherwiſe in our Chriſtian profeſſion; a ſudden and laviſh oſtentation of Grace may fill the eye with wonder, and the mouth with talke, but will not, at the laſt, fill the lappe with fruit.

Let mee not promiſe too much, nor rayſe too high expectations of my vndertakings; I had rather men ſhould complaine of my ſmall

hopes, then of my ſhort performances.

XII.

Vpon the report of a Man ſuddenly ſtrucke dead in his Sinne.

ICannot but magnifie the juſtice of GOD; but withall I muſt praiſe his Mercy; It were woe with any of us all, if GOD ſhould take us at advantages; Alas, which of us hath not committed ſinnes worthy of a preſent revenge; had we beene alſo ſurprized in thoſe acts, where had wee beene? Oh GOD, it

it is more then thou oweſt us, that thou haſt wayted for our repentance; It is no more then thou oweſt us, that thou plagueſt our offences; The wages of ſinne is Death; and it is but juſtice to pay due wages: Bleſſed bee thy Iuſtice that haſt others examples to mee: Bleſſed bee thy Mercy, that haſt not made mee an example unto others.

XIII.

Vpon the view of the Heauen and Earth.

WHat a strange contrarietie is here? The Heaven is in continuall motion, and yet there is the onely place of rest; the Earth euer stands still, and yet here is nothing but unrest and unquietnesse; Surely, the end of that heauenly motion is for the benefit of the Earth; and the end of all these earthly turmoyles is our reposall in heauen; Those that haue imagined the earth to

turne

turne about, and the heavens to ſtand ſtill; haue yet ſuppoſed that wee may ſtand, or ſit ſtill, on that whirling Globe of earth: how much more may wee be perſwaded of our perfect reſt aboue thoſe moving Spheares? It matters not, O GOD, how I am vexed here below a while; if, ere long, I may repoſe with thee aboue, for ever.

XIIII.

Vpon occaſion of a Redbreſt comming into his Chamber.

PRetty bird, how chearfully do'ſt thou ſit and ſing, and yet knoweſt not where thou art; nor where thou ſhalt make thy next meale; and, at night, muſt ſhrowd thy ſelfe in a buſh, for lodging; What a ſhame is it for mee, that ſee before me ſo liberall proviſions of my GOD; and finde my ſelfe ſet warme under my owne roofe, yet am ready to droupe under a diſtruſt-

diſtruſtfull, and vnthankfull dulneſſe. Had I ſo little certainty of my harbour and purveyance, how hartleſſe ſhould I bee, how carefull; how little liſt ſhould I haue to make muſicke to thee or my ſelfe; Surely, thou, cam'ſt not hither without a providence, GOD ſent thee not ſo much to delight, as to ſhame mee, but all in a conviction of my ſullen unbeliefe; who under more apparent meanes, am leſſe cheerefull, and confident; Reaſon and Faith haue not done ſo much in mee, as in thee, meere inſtinct of

nature; want of foresight makes thee more merry, if not more happie here, then the foresight of better things maketh mee.

O God, thy providence is not impayred by those Powers thou hast given mee abouc these brute things; Let not my greater helpes hinder mee from an holy securitie, and comfortable relyance upon thee.

XV.

XV.

Vpon occaſion of a Spider in his Window.

THere is no Vice in man, whereof there is not ſome analogie in the brute Creatures: As amongſt us Men, there are Theeues by land, and Pirates by ſea, that liue by ſpoyle and blood; ſo is there in every kind amongſt them variety of naturall Sharkers; the Hauke in the ayre, the Pike in the river, the Whale in the ſea, the Lyon, and Tyger, and Wolfe in the deſert, the Waſpe

in

in the hiue, the Spider in our window. Amongst the rest, see how cunningly this little Arabian hath spred out his tent, for a prey; how heedfully he watches for a Passenger; so soone as euer he heares the noyse of a Fly a farre off, how hee hastens to his doore, and if that silly heedlesse Traveller doe but touch upon the verge of that unsuspected walke, how suddenly doth hee seize upon the miserable bootie; and after some strife, binding him fast with those subtile cords, drags the helplesse captiue after him into his caue.

caue. What is this but an Embleme of thoſe Spirituall free-booters, that lye in wayt for our ſoules: They are the Spiders, wee the Flies; they haue ſpred theyr nets of ſinne, if wee be once caught, they bind us faſt, and hale us into Hell.

Oh LORD, deliuer thou my ſoule from their crafty ambuſhes; their poyſon is greater, their webs both more ſtrong, and more inſenſibly woven; Either teach mee to avoyd tentation, or make mee to breake thorough it by Repentance; Oh let mee not bee a prey to thoſe

thoſe fiends that lye in wayt for my deſtruction.

XVI.

Vpon the ſight of a Raine in the Sun ſhine.

SVch is my beſt condition in this life, If the Sunne of GODS countenance ſhine upon mee, I may well bee content to bee wet with ſome raine of Affliction; How oft haue I ſeene the Heaven ouer-caſt with clouds and tempeſt; no Sunne appearing to comfort mee; yet euen thoſe gloo-

gloomy and ſtormy ſeaſons haue I rid out patiently, onely with the helpe of the common light of the day, at laſt, thoſe beames haue broken forth happily, and cheared my Soule; It is well for my ordinary ſtate, if through the miſts of my owne dulneſſe, and Satans tentations, I can deſcry ſome glimpſe of heauenly comfort; let me never hope, whiles I am in this Vale, to ſee the cleare face of that Sun without a ſhowre: ſuch happineſſe is reſerued for aboue; that upper region of

of glory is free from theſe doubtfull and miſerable viciſſitudes. There, O GOD, wee ſhall ſee as wee are ſeene. Light is ſowne for the Righteous, and joy for the upright in hart.

XVII.

Vpon the Length of the way.

HOw farre off is yonder great Mountaine? My very eye is weary with the fore-ſight of ſo great a diſtance; yet time and patience ſhall overcome it; this night wee ſhall hope to lodge be-

beyond it ; Some things are more tedious in their expectation, then in their performance. The comfort is, that every ſtep I take, ſets mee nearer to my end ; When I once come there, I ſhall both forget how long it now ſeemes, and pleaſe my ſelfe to looke backe upon the way that I haue meaſured.

It is thus in our paſſage to Heaven ; my weake nature is ready to faint under the very conceit of the length, and difficulty of this journey ; my eye doth not more guide, then diſcourage mee ; Many ſteps

steps of Grace, and true obedience, shall bring me insensibly thither; Only, let mee moue, and hope; and GOD's good leisure shall perfect my Saluation. O Lord, giue mee to possesse my Soule with patience, and not so much to regard speed, as certainty; When I come to the top of thine holy hill, all these weary paces, and deepe sloughes shall either bee forgotten, or contribute to my happinesse in their remembrance.

XVIII.

XVIII.

Vpon the Raine and Waters.

WHat a ſenſible interchange there is, in Nature, betwixt vnion, and diuiſion; Many vapours riſing from the ſea, meet together in one cloud; that cloud falls downe diuided, into ſeuerall drops; thoſe drops runne together, and in many rills of water, meet in the ſame channels; thoſe channels run into the brooke, thoſe brookes into the riuers, thoſe riuers into the Sea; one

one receptacle is for all, though a large one; and all make backe to their firſt, and maine originall: So it eyther is, or ſhould be with Spirituall guifts; O God, thou diſtilleſt thy Graces upon us, not for our reſervation, but conueyance; thoſe many-fold faculties thou letteſt fall upon ſeuerall Men thou wouldſt not haue drenched up, where they light; but wouldſt haue derived, through the channels of their ſpeciall vocations, into the common ſtreames of publique Vſe, for Church, or Common-wealth; Take backe,

backe, O Lord, thoſe few drops thou haſt rayned upon my ſoule, and returne them into that great Ocean of the Glory of thine owne bounty, from whence they had their beginning.

XIX.

Vpon the ſame Subiect.

MAny drops fill the Channels, and many channels ſwell up the brookes, and many brookes raiſe the Riuers, ouer the bankes; the brookes are not out, till the channels bee empty; the riuers riſe not, whiles the

the ſmall brookes are full; but when the little rivulets haue once voyded themſelues into the maine ſtreames, then all is ouerflowne. Great matters ariſe from ſmall beginnings; Many littles make up a large bulke; Yea what is the World but a compoſition of atomes. I which haue ſeene it thus in ciuill eſtates; the empayring of the Commons hath oft beene the raiſing of the great; their ſtreames haue run low, till they haue beene heightened by the confluence of many priuate inlets: Many a meane

meane channell hath beene emptyed, to make vp their inundation; Neither is it otherwiſe in my, whether outward, or ſpirituall condition: O God, thou haſt multiplyed my drops into ſtreames, As out of many minutes thou haſt made vp my age, ſo out of many leſſons thou haſt made vp my competencie of knowledge; thou haſt drayned many benificent friends to make mee competently rich. By many holy motions, thou haſt wrought mee to ſome meaſure of Grace. Oh

Oh, teach mee, wiſely and moderately to inioy thy bounty; and to reduce thy ſtreames into thy drops, and thy drops into thy clouds, humbly, and thankfully acknowledging whence, and how, I haue all that I haue, all that I am:

XX.

Vpon occaſion of the lights brought in.

WHat a change there is in the roome, ſince the light came in; yea in our ſelues? All things ſeeme to haue a new forme, a new life; yea,

yea, wee are not the ſame we were: How goodly a creature is light, how pleaſing, how agreeable to the ſpirits of man? no viſible thing comes ſo neere to the reſembling of the nature of the ſoule, yea of the God that made it; As contrarily, what an vncomfortable thing is darkneſſe; in ſo much as we puniſh the greateſt malefactors with obſcurity of Dungeons; as thinking they could not be miſerable enough, if they might haue the priuiledge of beholding the light; yea, hell it ſelfe can bee no more horribly

 deſ-

described then by outward darkneſſe:

What is darkneſſe but the abſence of light? The pleaſure, or the horror of light, or darkneſſe is according to the quality and degree of the cauſe, whence it ariſeth; And if the light of a poore candle be ſo comfortable, which is nothing but a little inflamed ayre, gathered about a moyſtened ſnuffe, what is the light of the glorious Sun, the great lampe of Heauen? But, much more, what is the light of that infinitely-reſplendent Sun of righteouſneſſe, who gaue that light

light to the Sun, that Sun to the world; And, if this partiall, and imperfect darkeneſſe be ſo doleſull, (which is the priuation of a naturall or artificiall light) how vnconceiuably dolorous and miſerable, ſhall that day bee, which is cauſed through the vtter abſence of the all-glorious GOD, who is the Father of lights? O Lord, how juſtly doe wee pitty thoſe wretched Soules, that ſit in darkeneſſe and the ſhadow of death, ſhut up from the light of the ſauing knowledge of thee, the onely true God; But,

how am I swallowed vp with horror, to thinke of the fearefull condition of those damned soules, that are for euer shut out from the presence of GOD, and adjudged to exquisite and euerlasting darkenesse. The Egyptians were weary of themselues, in their three dayes darkenesse, yet we doe not find any paine that accompanyed their continuing night; What shall wee say to those wofull soules; in whom the sensible presence of infinite torment shall meet with the torment of the perpetuall absence of GOD: O thou, who art

art the true light, ſhine euer through all the blinde corners of my Soule; and from theſe weake glimmerings of Grace, bring mee to the perfect brightneſſe of thy Glorie.

XXI.

Vpon the ſame Occaſion.

AS well as wee loue the light, wee are wont to ſalute it, at the firſt comming in, with winking, or cloſed eyes; as not abiding to ſee that; without

which wee cannot ſee. All ſuddaine changes (though to the better) haue a kinde of trouble attending them; By how much more excellent any obiect is, by ſo much more is our weake ſence miſ-affected in the firſt apprehending of it: O LORD, if thou ſhouldſt manifeſt thy glorious preſence to us here, wee ſhould bee confounded in the ſight of it; How wiſely, how mercifully haſt thou reſerued that for our glorified eſtate; where no infirmity ſhall dazle our eyes; where perfect Righteouſneſſe, ſhall

shall giue us perfect boldnesse, both of sight, and fruition.

XXII.

Vpon the blowing of the Fire.

VVEe beat backe the flame, not with a purpose to suppresse it, but to raise it higher, and to diffuse it more; Those afflictions, and repulses which seeme to be discouragements, are indeed the mercifull incitements of grace. If God did meane judgement to my Soule, hee would either withdraw the fuell,

or powre water vpon the fire, or ſuffer it to languiſh for want of new motions; but now, that he continues to mee the meanes, and opportunities, and deſires of good, I ſhall miſconſtrue the intentions of my GOD, if I ſhall thinke his croſſes ſent rather to dampe, then to quicken his Spirit in mee.

O GOD, if thy bellowes did not ſometimes thus breath vpon mee, in ſpirituall repercuſſions; I ſhould haue juſt cauſe to ſuſpect my eſtate; Thoſe few weake gleeds of Grace that are in

in mee, might ſoone goe out, if they were not thus refreſhed; ſtill blow vpon them, till they kindle; ſtill kindle them, till they flame up to thee.

XXIII.

Vpon the barking of a Dog.

WHat haue I done to this Dog, that hee followes mee with this angry clamour? Had I rated him, or ſhaken my ſtaffe, or ſtooped downe for a ſtone, I had juſtly drawne on this noyſe; this ſnarling importunity. But, why, doe I wonder to finde this vn-

quiet disposition in a brute creature, when it is no newes with the reasonable.

Haue I not seene innocence, and merit bayed at by the quarrelsome, and enuious vulgar, without any prouocation saue of good offices? Haue I not felt (more then their tongue,) their teeth, vpon my heeles, when I know, I haue deseru'd nothing, but fawning on? Where is my grace, or spirits, if I haue not learned to contemne both?

O God, let mee rather dye then willingly incurre thy displeasure; yea,

yea, then justly offend thy godly-wise, judicious, conscionable servants; but if humor or faction, or causeless prejudice fall vpon mee; for my faithfull seruice to thee; Let these bawling curres tyre themselves, and teare their throates, with loud, and false censures, I goe on in a silent constancy, and if my eare be beaten, yet my heart shall be free.

XXIIII.

Vpon sight of a Cocke-fight.

HOw fell these Creatures out? Whence grew this so bloudy combate? Heere was neyther old grudge, nor present injurie. What then is the quarrell? Surely nothing but that which should rather vnite, and reconcile them, one common Nature; they are both of one feather. I doe not see eyther of them flye vpon Creatures of different kinds; but whiles they haue peace

peace with al others, they are at warre with themselues; the very sight of each other was sufficient provocation. If this bee the offence, why doth not each of them fall out with himselfe, since hee hates, and revenges in another, the beeing of that same which himselfe is?

Since Mans sinne brought Debate into the World, nature is become a great quarreller.

The seeds of discord were scattered in euery furrow of the Creation, and came vp in a

a numberlesse variety of antipathies, whereof yet none is more odious, and deplorable, then those which are betwixt creatures of the same kinde. What is this but an image of that wofull hostility which is exercised betwixt us reasonables, who are conjoyned in one common humanity, if not, Religion?

We fight with, and destroy each other, more then those creatures that want reason to temper their passions: No beast is so cruell to man, as himselfe; where one man is slaine by a beast, ten thousand

ſand are ſlaine by man. What is that warre which wee ſtudy and practice, but the art of killing? What euer Turkes and Pagans may doe, O Lord how long ſhall this bruti ſh fury arme Chriſtians againſt eachother? Whiles euen diuels are not at enmity with themſelues, but accord in wickedneſſe, why doe we men ſo mortally oppoſe each other in good?

Oh thou, that art the God of Peace, compoſe the vnquiet harts of men, to an happy and univerſall Concord, and at laſt refreſh our Soules with

which the multitude of Peace.

XXV.

Vpon his lying downe to rest.

WHat a circle there is of humane actions, and euents? We are neuer without some change, and yet that change is without any great variety; wee sleepe, and wake, and wake and sleepe; and eate & evacuate and recreate, and labor in a continuall interchange, yet hath the infinite wisdome of GOD, so ordered it, that we are not weary;

weary of theſe perpetuall iterations, but with no leſſe appetite enter into our daily courſes, then if we ſhould paſſe them but once in our life. When I am weary of my dayes labour, how willingly doe I vndreſſe my ſelfe, and betake my ſelfe to my bed; and ere morning, when I haue wearied my reſtleſſe bed, how glad am I to riſe and renue my labour?

Why am I not more deſirous to be vncloathed of this body, that I may be cloathed vpon with Immortality? What is this but my cloſeſt garment, which when it is once put off

off, my Soule is at liberty and ease. Many a time haue I lyen downe heere in desire of rest, and after some tedious changing of sides, haue risen sleepelesse, disappointed, languishing in my last vncasing, my body shall not faile of repose, nor my Soule of ioy; and in my rising vp, neither of them shall faile of Glory; What hinders me, O God, but my infidelity from longing for this happy dissolution? The world hath misery and toyle enough, and Heauen hath more then enough blessednesse to perfect my desires

of that my last and glorious change. I beleeue, Lord, helpe my vnbeleefe?

XXVI.

Vpon the kindling of a Charcole fire.

THere are not many Creatures but doe naturally affect to diffuse and inlarge themselues; Fire and Water will neyther of them rest contented with their owne bounds; those little sparkes that I see in those coales, how they spread, and enkindle their next brands; It is thus mo-

morally both in good, and euill; eyther of them dilates it selfe, to their Neighbourhood; but especially this is so much more apparent in evill, by how much wee are more apt to take it. Let but some sparke of hereticall opinion bee let fall vpon some vnstable, proud, busie spirit, it catcheth instantly; and fires the next capable subiect; they two haue easily inflamed a third; and now the more society, the more speed, and advantage of a publike combustion. When we see the Church on a flame, it is too late to complaine of the

the flint and ſteele; It is the holy wiſedome of ſuperiours to prevent the dangerous attritions of ſtubborne, and wrangling ſpirits; or to quench their firſt ſparkes in the tinder.

But, why ſhould not Grace and Truth bee as ſucceſſefull in dilating it ſelfe to the gaining of many harts? Certainly theſe are in themſelues more winning, if our corruption had not made vs indiſpoſed to good: O God, out of an holy enuy and emulation at the ſpeed of evil, I ſhall labour to enkindle others with theſe heavenly flames; it ſhal not be my fault

fault if they ſpread not.

XXVII.

Vpon the ſight of an humble and patient Begger.

SEe what need can doe; This man, who in ſo lowly a faſhion croucheth to that Paſſenger, hath in all likelyhood as good a ſtomacke as hee, to whom hee thus abaſeth himſelfe; and if their conditions were but altered, would looke as high, and ſpeake as bigge to him, whom hee now anſwers with a plauſible and dejected reverence.

It is thus betwixt GOD; and

and vs: He sees the way to tame vs, is to hold vs short of these earthly contentments: Euen the Sauagest Beasts are made quiet and docible, with want of food, and rest; Oh GOD, thou onely knowest what I would doe, if I had health, ease, aboundance; doe thou in thy wisedome and mercy so proportion thy guifts, and restraints, as thou knowst best for my soule; If I bee not humbled enough, let mee want; and so order all my estate, that I may want any thing saue thy selfe.

XXVIII.

XXVIII.

Vpon the ſight of a Crow pulling off woull from the backe of a Sheepe.

HOw well theſe Creatures know whom they may be bold with: That Crow durſt not doe this to a Wolfe, or Maſtiue; The knowne ſimplicity of this innocent beaſt giues advantage to this preſumption.

Meekeneſſe of ſpirit commonly drawes on injuries.

The cruelty of ill natures uſually ſeekes out thoſe, not who deſerue worſt,

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worſt, but who will beare moſt.

Patience and mildneſſe of Spirit is ill beſtowed where it expoſes a man to wrong and inſultation;

Sheepiſh diſpoſitions are beſt to others; worſt to themſelues. I could be willing to take injuries; but I will not be guilty of provoking them by lenity; for harmleſneſſe let me goe for a Sheepe, but whoſoeuer will bee tearing my fleece; let him looke to himſelfe.

XXIX.

Vpon the sight of two Snayles.

THere is much variety euen in Creatures of the same kinde. See there, two Snayles; One hath an house, the other wants it; yet both are Snayles; and it is a question whether case is the better; That which hath an house hath more shelter, but that which wants it, hath more freedome; The priviledge of that cover is but a burthen; you see if it haue but a stone to climbe over, with what stresse it drawes vp that

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that beneficiall lode; and if the passage proue strait, finds no entrance: whereas the empty Snaile makes no difference of way; Surely, it is alwayes an ease, & sometimes an happines to haue nothing; no man is so worthy of envy as he that can be cheerful in want:

XXX.

Vpon the hearing of the street cryes in London.

WHat a noyse doe these poore soules make in proclaiming their commodities? each tels what hee hath, and would haue

all hearers take notice of it; and yet, (God wot) it is but poore stuffe that they set out, with so much ostentation; I doe not heare any of the rich Merchants talke of what bags he hath in his chests, or what treasures of rich wares in his store-house; euery man rather desires to hide his wealth; and when he is vrged, is ready to dissemble his ability; No otherwise is it in the true Spirituall riches; he that is full of Grace, and good workes, affects not to make show of it to the world, but rests sweetly in the secret testimony of

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a good Conſcience; and the ſilent applauſe of God's ſpirit witneſſing with his owne; whiles contrarily the venditation of our owne worth, or parts, or merits, argues a miſerable indigence in them all; O God, if the confeſſing of thine owne guifts may glorifie thee, my modeſty ſhall not bee guilty of a niggardly vnthankfulneſſe; but for ought that concernes my ſelfe, I cannot be too ſecret; Let mee ſo hide my ſelfe that I may not wrong thee; and wiſely diſtinguiſh betwixt thy praiſe, and my owne.

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XXXI.

Vpon the Flies gathering to a galled Horse.

How these Flyes swarme to the galled part of this poore Beast; and there sit feeding vpon that worst peece of his flesh; not medling with the other sound parts of his skin; Even thus doe malcious tongues of Detractors; if a man haue any infirmity in his person or actions, that they will bee sure to gather vnto, and dwell vpon: whereas his com-

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commendable parts, and well-deseruings are passed by, without mention, without regard; It is an enuious selfe-loue, and base cruelty that causeth this ill disposition in men; In the meane time this onely they haue gained, it must needs bee a filthy Creature, that feeds vpon nothing but corruption.

XXXII.

Vpon the sight of a darke Lanthorne.

THere is light indeed, but so shut vp, as if it were not; and when the side is most open, there is light enough to giue direction to him that beares it, none to others: He can discerne another man by that light, which is cast before him, but another man cannot discerne him; Right such is reserued knowledge; no man is the better for it, but the owner; there is no outward difference betwixt con-

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concealed skill, and ignorance; and when ſuch hidden knowledge will looke forth, it caſts ſo ſparing a light, as may only argue it to haue an vnprofitable being; to haue ability without will to good; power to cenſure, none to benefit: the ſuppreſſion or ingroſſing of thoſe helpes which GOD would haue vs to impart, is but a Theeues Lanthorne in a true mans hand; Oh God, as all our light is from thee, the Father of Lights, ſo make mee no niggard of that poore Ruſh-candle thou haſt lighted in my Soule;

make mee more happy in giving light to others, then in receiuing it into my ſelfe.

XXXIII.

Vpon the hearing of a Swallow in the Chimney.

HEre is Muſicke, ſuch as it is; but how long will it hold! When but a cold morning comes in, my gueſt is gone, without eyther warning, or thanks; This pleaſant ſeaſon hath the leaſt need of cheerful notes; the dead of winter ſhall want, and wiſh them in vaine: Thus doth an vngratefull Para-

Paraſite: no man is more ready to applaud, and injoy our proſperity, but when with the times our condition begins to alter, hee is a ſtranger at leaſt; Giue me that Bird which will ſing in winter, and ſeeke to my window in the hardeſt froſt; there is no tryall of friendſhip but adverſity; He that is not aſhamed of my bonds, not daunted with my checkes, not aliend with my diſgrace, is a friend for me; One dram of that mans loue, is worth a world of falſe and inconſtant formality.

XXXIIII.

XXXIIII.

Vpon the sight of a Flie burning it selfe in the Candle.

WIse Salomon sayes, the light is a pleasant thing; and so certainly it is; but there is no true outward light which proceeds not from fire: The light of that fire then is not more pleasing, then the fire of that light is dangerous; and that pleasure doth not more draw on our sight, then that danger forbids our approach: How foolish is this flye, that in a loue

loue and admiration of this light, will know no distance, but puts it selfe heedlesly into that flame, wherein it perishes; How many boutes it fetcht, every one nearer then other, ere it made this last venture; and now that mercilesse fire taking no notice of the affection of an over-fond Client, hath suddenly consumed it; Thus doe those bold and busie spirits, who will needs draw too neare vnto that inaccessible light; and looke into things too wonderfull for them, So long doe they hover about the secret counsailes of

of the Almighty, till the wings of their presumptuous conceits bee scorched, and their daring curiosity hath paid them with everlasting destruction; Oh LORD, let mee bee blessed with the knowledge of what thou hast revealed, Let mee content my selfe to adore thy divine wisedome in what thou hast not revealed; so let mee injoy thy light, that I may auoyde thy fire.

XXXV.

XXXV.

Vpon the ſight of a Larke flying vp.

HOw nimbly doth that little Larke mount vp ſinging towards Heaven, in a right line; whereas the Hauke, which is ſtronger of body, and ſwifter of wing, towres vp by many graduall compaſſes to his higheſt pitch: that bulke of body, and length of wing hinders a direct aſcent, and requires the helpe both of ayre, and ſcope to aduance his flight;

flight; whiles that small bird cuts the ayre without resistance, and needs no outward furtherance of her motion; It is no otherwise with the soules of men in flying vp to their Heaven; some are hindered by those powers which would seeme helps to their soaring vp thither; great wit, deepe judgement, quicke apprehension, sends men about with no small labor for the recovery of their owne incombrance; whiles the good affections of plaine simple soules raises them vp immediately, to the fruition of God;

why

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why ſhould we be proud of that which may ſlacken our way to Glory; why ſhould wee bee diſhartened with the ſmall meaſure of that, the very want whereof may (as the hart may bee affected) facilitate our way to happineſſe?

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XXXVI.

Vpon the ſinging of the Birds in a Spring morning.

How cheerefully doe theſe little Birds chirpe and ſing out of the naturall ioy they conceiue at the approach of the Sun

Sun, and entrance of the Spring; as if their life had departed, and returned with those glorious and comfortable beames; No otherwise is the penitent and faithfull soule affected to the true Sunne of Righteousnes, the Father of lights: When he hides his face, it is troubled, and silently mournes away that sad Winter of Affliction; When he returnes, in his presence is the fulnesse of joy; no song is cheerfull enough to welcome him; O thou, who art the God of all consolation, make my heart sensible of the

sweet

ſweet comforts of thy gracious preſence, and let my mouth euer ſhow forth thy praiſe. 115

XXXVII.

Vpon a Coale couered with aſhes.

NOthing appeares in this heape, but dead aſhes; heere is neyther light, nor ſmoake, nor heate, and yet, when I ſtirre vp theſe embers to the bottome, there are found ſome liuing gleeds, which doe both containe fire, and are apt to propagate it; Many a Chriſtians breſt is like this hearth;

hearth; no life of Grace appeares there, for the time, eyther to his owne sence, or to the apprehension of others; whiles the season of temptation lasteth, all seemes cold and dead; yet still at the worst, there is a secret coale from the Altar of Heaven rak't vp in their bosome; which vpon the gracious motions of the Almighty, doth both bewray some Remainders of that divine fire, and is easily raised to a perfect flame; Nothing is more dangerous then to judge by appearances: Why should I deject my selfe,

or

or censure others for the vtter extinction of that spirit, which doth but hide it selfe in the soule for a glorious advantage.

XXXVIII.

Vpon the sight of a Blackemore.

LOe, there is a Man whose hew showes him to bee farre from home, his very skin bewrayes his Climate; it is night in his face, whiles it is day in ours; What a difference there is in men, both in theyr fashion, and colour; and yet all Children

dren of one Father: Neither is there lesse variety in their insides; their dispositions, judgments, opinions differ as much as their shapes, and complexions, That which is beauty to one, is deformity to another; We should bee lookt vpon in this mans Country, with no lesse wonder, and strange coynesse, then hee is heere; our whitenesse would passe there for an vnpleasing indigestion of forme; Outward beauty is more in the eye of the beholder, then in the face that is seene; in every colour that

that is faire which pleaseth: The very Spouse of Christ can say, I am blacke but comely; this is our colour Spiritually, yet the eye of our gracious GOD and Saviour can see that beautie in vs, wherewith hee is delighted; The true MOSES marries a Blackmore, CHRIST his Church: It is not for vs to regard the skin, but the Soule: If that bee innocent, pure, holy, the blots of an out-side cannot set vs off from the loue of him who hath said; Behold, thou art faire my Sister, my

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my Spouse; if that bee foule and blacke, it is not in the power of an Angelicall brightnesse of our hide, to make vs other then a loathsome Eye-sore to the Almighty; O GOD, make my inside louely to thee; I know that beauty will hold; whiles weather, casualty, age, disease may deforme the outer-man, and marre both colour and features.

XXXIX.

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XXXIX.

Vpon the ſmall Starres in the Galaxie or milkie Circle in the Firmament.

WHat a cleere light-ſomneſſe there is in yonder Circle of the Heaven aboue the reſt? What can we ſuppoſe the reaſon of it, but that the light of many ſmaller ſtarres is vnited there, and cauſes that conſtant brightneſſe? And yet thoſe ſmall ſtarres are not diſcerned whiles the ſplendor which ariſeth from them is ſo notably

remarkable: In this lower heaven of ours, many a man is made conspicuous by his good qualities, and deserts, but I most admire the humility and grace of those, whose vertues and merits are vsefully visible, whiles their persons are obscure; It is secretly glorious for a man to shine vnseene; Doubtlesse it is the height that makes those starres so small, and insensible; were they lower, they would bee seene more; there is no true greatnesse without a selfe-humiliation; we shall hauemade an ill vse of our advancement, if by how much

much higher we are, wee doe not appeare leſſe; If our light be ſeene, it matters not for our hiding.

XL.

Vpon the ſight of Boyes playing.

EVery age hath ſome peculiar contentment; Thus wee did, when wee were of theſe yeares; Me thinkes I ſtill remember the old fervour of my young paſtimes. With what eagerneſſe and paſſion do they purſue theſe Childiſh ſports; Now, that there is a whole handfull of cherry-ſtones

at the ſtake, how neare is that boyes heart to his mouth, for feare of his play-fellowes next caſt: and how exalted with deſire and hope of his owne ſpeed; thoſe great ynthrifts who hazard whole Mannors vpon the Dice, cānot expect their chance with more earneſtneſſe, or entertaine it with more joy, or griefe: We cannot but now ſmile to thinke of theſe poore and fooliſh pleaſures of our Childhood; there is no leſſe diſdaine that the Regenerate man conceiues of the deareſt delights of his naturall condition; He was once

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once jolly, and jocond in the fruition of the world: feasts, and revels, and games, and dalliance were his life; and no man could be happy without these; and scarce any man but himselfe; but when once Grace hath made him both good and wise, how scornfully doth hee looke backe at these fond felicities of his carnall estate; now he findes more manly, more diuine contentments; and wonders hee could be so transported with his former vanity. Pleasures are much according as they are esteemed; One mans de-

light is another mans paine; Onely Spirituall and Heavenly things can settle and satiate the hart with a full and firme contentation; Oh GOD, thou art not capable eyther of bettering, or of change; let me enioy thee; and I I shall pitty the miserable fickleneſſe of thoſe that want thee; & ſhall be ſure to be constantly happy.

XLI.

Vpon the ſight of a Spider her Web.

HOw juſtly doe wee admire the curious worke of this Creature? What a thred doth it ſpin forth? What a web doth it

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it weaue? Yet it is full of deadly poyſon; There may bee much venome, where is much Art; Iuſt like to this is a learned, & witty Heretick; fine conceits, and elegant expreſſions fall from him, but his opinions & ſecretly-couched doctrines are dangerous, & mortall; were not that man ſtrangely fooliſh, who becauſe he likes the artificiall drawing out of that web, would therefore deſire to handle, or eate the Spider that made it? Such ſhould be our madnes, if our wonder at the skill of a falſe teacher ſhould caſt vs into loue

with his person, or familiarity with his writings; There can bee no safety in our judgement or affection, without a wise distinction; in the want whereof wee must needs wrong God, or our selues: GOD, if wee acknowledge not what excellent parts hee giues to any Creature; our selues, if vpon the allowance of those excellencies, wee swallow their most dangerous enormities.

XLII.

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XLII.

Vpon the sight of a Naturall.

OH God, Why am not I thus? What hath this man done, that thou hast denyed wit to him? or what haue I done that thou shouldst giue a competency of it to mee? What difference is there betwixt vs but thy bounty, which hath bestowed vpon mee what I could not merit, and hath withheld from him what hee could not challenge. All is, O God, in thy good pleasure, whether to giue,

or deny; Neither is it otherwise in matter of Grace. The vnregenerate man is a Spirituall foole; no man is truly wise but the renewed; how is it, that whiles I see another man besotted with the vanity and corruption of his nature, I haue attained to know God, & the great mystery of Saluation, to abhorre those sins which are pleasing to a wicked appetite? Who hath discerned me? Nothing but thy free mercy, O my God; why else was I a Man not a brute Beast? Why right shaped, not a Monster? Why perfectly lim-

limmed, not a cripple? Why well-sensed, not a foole? Why well affected, not graceles? why a vessel of honor, not of wrath? If ought be not ill in mee, O Lord, it is thine; Oh let thine bee the praise; and mine the thankfulnesse.

XLIII.

Vpon the Loadstone and the Iett.

AS there is a ciuill cõmerce amongst men for the preseruation of humane Society; so there is a naturall commerce wch God hath set amongst the other Creatures for the maintenance of their com-

common being; There is scarce any thing therefore in nature, which hath not a power of attracting some other; The fire drawes vapors to it, the Sunne drawes the fire. Plants draw moysture, the Moone drawes the Sea, all purgatiue things draw their proper humors, a naturall instinct drawes all sensitiue Creatures to affect their owne kinde; and even in those things which are of imperfect mixtion, wee see this experimented; So as the senseleſſe stones and metals are not voyd of this actiue vertue;

tue; the loadstone drawes Iron, and the jett, rather then nothing, drawes vp strawes, and dust; with what a force do both these stones worke vpon their severall Subiects; is there any thing more heavy and vnapt for motion then Iron, or steele: Yet these doe so run to their beloved loadstone, as if they had the sence of a desire and delight; and doe so cling to the point of it, as if they had forgotten their weight for this adherence. Is there any thing more apt for dispersion then small strawes, and dust: yet these gather to the

the Iett; and so sensibly leape vp to it, as if they had a kind of ambition to be so preferred;

Me thinks, I see in these two a meere Emblem of the harts of men, and their spirituall attractiues; The grace of Gods spirit, like the true Loadstone, or Adamant, drawes vp the yron hart of man to it, and holds it in a constant fixednesse of holy purposes, and good actions; The world like the Iett drawes vp the sensuall harts of light and Vaine men, and holds them fast in the pleasures of sin. I am thine yron, O Lord, be thou

thou my Loadſtone. Draw thou me and I ſhall run after thee: Knit my hart vnto thee that I may feare thy name.

XLIIII.

Vpon hearing of Muſicke by night.

HOw ſweetly doth this Muſick ſound in this dead ſeaſon? In the day time it would not, it could not ſo much affect the eare? All harmonious ſounds are advanced by a ſilent darkneſſe; Thus it is with the glad tidings of Salvation; The Goſpell never ſounds ſo ſweet, as in

the Iett; and so sensibly leape vp to it, as if they had a kind of ambition to be so preferred;

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thou my Loadstone. Draw thou me, and I shall run after thee: Knit my hart vnto thee that I may feare thy name.

XLIIII.

Vpon hearing of Musicke by night.

HOw sweetly doth this Musick sound in this dead season? In the day time it would not, it could not so much affect the eare? All harmonious sounds are advanced by a silent darknesse; Thus it is with the glad tidings of Salvation; The Gospell never sounds so sweet, as in

in the night of persecution, or of our owne private affliction; It is ever the same, the difference is in our disposition to receiue it. O God, whose praise it is to giue songs in the night, make my prosperity conscionable, and my crosses cheerfull.

XLV.

Vpon the fanning of Corne.

SEe how in the fanning of this Wheat, the fullest and greatest graines lye euer the lowest; and the lightest take vp the highest

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higheſt place; It is no o-therwiſe in morralitie; thoſe which are moſt humble, are fulleſt of Grace; and oft times thoſe haue moſt conſpicuity, which haue the leaſt ſubſtance; To affect obſcurity or ſubmiſſion, is baſe and ſuſpicious; but that man whoſe modeſty preſents him meane to his owne eyes, and lowly to others, is commonly ſecretly rich in vertue; Giue me rather a low fulneſſe, then an empty advancement;

XLVI.

XLVI.

Vpon Herbes dryed.

THey ſay thoſe herbes will keepe beſt, and will longer retaine both their hewe and verdure, which are dryed thus in the ſhade, then thoſe which are ſuddainely ſcorched with fire, or Sunne;

Thoſe wits are like to be moſt durable, which are cloſely tutored with a leiſurely education;

Time and gentle Conſtancy ripens better then a ſuddaine violence;

Nei-

Neyther is it otherwiſe in our ſpirituall condition; A wilfull ſlackneſſe is not more dangerous, then an over-haſtening of our perfection; If I may bee every moment drawing nearer to the end of my hope, I ſhall not wiſh to precipitate.

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XLVII.

XLVII.

Vpon the quenching of Iron in water.

HArke how that Iron quenched in the water hisseth, and makes that noyse, which whiles it was cold, or dry, it would never make; wee cannot quench hot and vnruly desires in youth without some mutiny, and rebellious opposition.

Corruptions cannot bee subdu'd without some reluctation, and that reluctation cannot be without some tumult: After some short noyse, and

and ſmoake, and bubbling, the mettall is quiet and holds to the forme, whereinto it is beaten, O GOD, why ſhould it trouble mee to finde my good indeavours reſiſted, for the little brunt of a change, whiles I am ſure this inſurrection ſhall end in an happie peace?

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XLVIII.

XLVIII.

Vpon a faire coloured Fly.

WHat a pleasant mixture of colors there is in this Flye; and yet they say, no flye is so venemous as this; which by the outward touch of the hand corrodes the inmost passages of the body;

It is no trusting to colours, and shapes; wee may wonder at their Excellency; without dotage vpon their Beautie. Homelinesse makes lesse show, and hath lesse dan-

danger; Giue mee inward vertue and vsefulnesse; let others care for outward glory.

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XLIX.

Vpon a Glow-worme.

WHat a cold Candle is lighted vp in the body of this sorry Worme? There needs no other disproofe of those that say there is no light at all without some heate; Yet sure an outward heate helps on this coole light; Never did I see any of these

these bright wormes but in the hote moneths of Summer; in cold seasons, eyther they are not, or appeare not; when the nights are both darkest, and longest, and most vncomfortable. Thus doe false-harted Christians in the warme and lightsome times of free and incouraged profession, none shine more then they; In hard and gloomy seasons of restraint, and persecution all their formall light is eyther lost, or hid; Whereas true Professors eyther like the Sunne shine ever alike, or, like the Starres, shine fairest in the

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the froſtieſt nights: The light of this worme is for ſome ſhow, but for no uſe; any light that is attended with heate can impart it ſelfe to others, though with the expence of that ſubiect wherein it is; this doth neither waſt it ſelfe, nor ~~perfume~~ others; I had rather never to haue light, then not to haue it alwayes; I had rather not to haue light; then not to communicate it.

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L.

Vpon the shutting of one Eye.

WHen wee would take ayme, or see most exquisitly, wee shut one eye. Thus must wee doe with the eyes of our Soule; When we would looke most accurately with the eye of Faith, we must shut the eye of Reason; else the visuall beames of these two apprehensions, will bee crossing each other, and hinder our cleare discerning; Yea rather, let

let mee pull out this right eye of Reason, then it shall offend mee in the interruptions of mine happy Visions of GOD.

LI.

Vpon a Spring-water.

HOw this Spring smoketh, whiles other greater Channels are frozen vp; this water is living, whiles they are dead; All experience teacheth vs that Well-waters arising from deepe springs, are hoter in Winter, then in Summer; the outward

cold doth keepe in, and double their inward heat. Such is a true Christian in the euill day; his life of Grace gets more vigor by opposition; hee had not beene so gracious, if the times had beene better; I will not say he may thanke his enemies, but I must say hee may thanke God for his Enemies; O God, what can put out that heate, which is increased with cold? How happy shall I be, if I may grow so much more in Grace, as the World in Malice?

LII.

LII.

Vpon Gnats in the Sunne.

WHat a Cloud of Gnats is heere? Marke their motion; they doe nothing but play vp and downe in the warme Sunne, and ſing; and when they haue done, ſit downe and ſting the next hand, or face they can ſeize vpon; See here a perfect embleme of Idleneſſe and Detraction; how many doe thus miſerably miſpend their

cold doth keepe in, and double their inward heat. Such is a true Christian in the euill day; his life of Grace gets more vigor by oppoſition; hee had not beene ſo gracious, if the times had beene better; I will not ſay he may thanke his enemies, but I muſt ſay hee may thanke God for his Enemies; O God, what can put out that heate, which is increaſed with cold? How happy ſhall I be, if I may grow ſo much more in Grace, as the World in Malice?

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good houres? Who after they haue wasted the succeeding dayes in vaine, and meerely-vnprofitable pastime, sit downe, and back-bite their Neighbours. The Bee sings too sometimes, but shee workes also: and her worke is not more admirable, then vsefull; but these fooliſh Flyes, doe nothing but play, and sing to no purpose; even the busiest, and most actiue spirits must recreate, but to make a Trade of sport, is for none but lazie Wantons.

The Bee stings too; but

but it is when she is provoked; these draw blood, vnoffended, and sting for their owne pleasure: I would bee glad of some recreation but to enable, and sweeten my worke; I would not but sting sometimes where is just cause of offence. But God blesse mee from those men, which will ever bee either doing nothing, or

LIII.

Vpon the sight of Grapes.

MArke the difference of these Grapes; There you see a cluster, whose grapes touch one another, well ripened; here you see some straglers, which grow almost solitarily, greene and hard. In things of this nature, Christian society helpeth our progresse; And, woe to him that is alone; Hee is well, that is the better for others, but he is happy by whom others are better.

LIIII.

Vpon a Corne field over-growne with Weeds.

HEre were a goodly field of Corne, if it were not over-laid with Weeds; I doe not like these reds, and blewes, and yellowes, amongst these plaine stalkes and eares: This beauty would doe well else-where; I had rather to see a plot lesse faire, and more yeilding; I ~~had rather to~~ see a true picture of the World; wherein there is more Glory, then true

Herein

ſubſtance; Wherein the the greater part carries it from the better; Wherein the natiue Sonnes of the Earth out-ſtrip the adventitious brood of grace; Wherein Paraſites and vnprofitable hangbyes doe both rob, and over-top their Maſters; Both Field and World grow alike, looke alike; and ſhall end alike; both are for the fire; whiles the homely and ſolide eares of deſpiſed Vertue ſhall be for the garners of immortality.

LV.

Upon the sight of Tulipaes and Marygolds, &c. in his Garden.

THese Flowers are true Clients of the Sunne, how observant they are of his motion, and influence? At even, they shut up, as mourning for his departure, without whom they neyther can nor would flourish, in the morning, they welcome his rising with a cheerfull openesse, and at noone, are fully displayd in a free acknowledgment of his bounty: Thus doth the

the good hart vnto God; When thou turnedst away thy face I was troubled, saith the man after Gods owne hart; In thy presence is life, yea the fulnesse of joy. Thus doth the carnall hart to the world; when that withdrawes his favour, hee is dejected, and revives with a smile: All is in our choyse; whatsoever is our Sun will thus carry vs; O God, be thou to mee, such as thou art in thy selfe; thou shalt bee mercifull in drawing mee; I shall be happy in following thee.

LVI.

LVI.

Vpon the sound of a crack't Bell.

WHat an harsh sound doth this Bell make in every eare? The Mettall is good enough; it is the rifte that makes it so vnpleasingly jarring; How too like is this Bell to a scandalous and ill-liued Teacher? His calling is honourable; his noyse is heard farre enough; but the flawe (which is noted in his life) marres his Doctrine; and offends

fends thoſe eares which elſe would take pleaſure in his teaching; It is poſſible that ſuch a one, even by that diſcordous noyſe may ring in others into the Tryumphant Church of Heaven; but there is no remedy for himſelfe but the fire; whether for his reforming, or judgement.

LVII.

LVII.

Vpon the sight of a blinde Man.

HOw much am I bound to GOD that hath giuen mee eyes to see this Mans want of eyes? With what suspition and feare hee walkes? How doth his hand and staffe examine his way? With what jealousie doth he receiue every morsell, every draught and yet meets with many a post, and stumbles at many a stone, and swallowes many a flye. To him

him the world is as if it were not, or as if it were all rubbes, and snares, and downfalls; And if any man will lend him an hand, he must trust to his (however faithlesse) guide without all comfort but this, that hee cannot see himselfe mis-carry. Many a one is thus Spiritually blind, and because he is so, discernes it not; and not discerning complaines not of so wofull a condition. The God of this world hath blinded the eyes of the Children of disobedience; they walke on in the waves of death, and yeild themselues over

to

to the guidance of him who seekes for nothing but their precipitation into Hell. It is an addition to the misery of this inward occæcation, that it is ever joyned with a secure confidence in them whose trade and ambition is to betray their Soules.

What ever become of these outward sences which are common to mee with the meanest, and most despicable creatures; O Lord, giue mee not over to that Spirituall darknesse, which is incident to none but those that liue without thee, and must perish eternally

nally, because they want thee.

LVIII.

Vpon a Beech-tree, full of Nuts.

HOw is this Tree o-verladen with mast, this yeare? It was not so the last; neither will it (I warrant you) be so the next; It is the Nature of these free Trees, so to powre out themselues into fruit, at once, that they seeme afterwards eyther sterile, or niggardly: So haue I seene preg-

pregnant wits (not discreetly governed) ouerspend themselues in some one maister-peece so lauishly, that they haue prooued eyther barren, or poore and flatt in all other subiects. True-Wisedome as it serues to gather due sap both for nourishment, and fructification, so it guides the seasonable and moderate bestowing of it in such manner, as that one season may not be a glutton, whiles others famish: I would be glad to attaine to that measure and temper that vpon all occasions I might alwayes

wayes haue enough, neuer too much:

LIX.

Vpon the sight of a peece of Mony vnder the Water.

I Should not wish ill to a Couetous man, if I should wish all his Coine in the bottome of the River; No pauement could so well become that streame; no sight could better fit his greedy desires; for there euery peece, would seeme double, every teston would appeare a shilling, euery Crowne an Angell.

It

it is the nature of that element to greaten appearing quantities; whiles wee looke through the ayre vpon that solide body, it can make no other representations: Neither is it otherwise in spirituall eyes, and objects; if wee looke with carnall eyes through the interposed meane of sensuality, every base and worthlesse pleasure will seeme a large contentment; if with weake eyes wee shall looke at small and immateriall truthes aloofe off, in another element of apprehension, every parcell thereof shall seeme maine, and

and essentiall; hence every knack of heraldry in the sacred genealogies, and every Scholasticall quirk in disquisitions of Divinity, are made matters of no lesse then life, and death to the Soule. It is a great improuement of true wisedome to be able to see things as they are, and to value them as they are seene. Let me labour for that power and stayednesse of judgment, that neither my senses may deceiue my mind, nor the obiect may delude my sense.

LX.

LX.

Vpon the first rumour of the Earth-quake at Lime, wherein a Wood was swallowed vp with the fall of two Hills.

GOod LORD; how doe wee know when wee are sure? If there were Man or Beast in that Wood, they seemed as safe as wee now are; they had nothing but Heaven aboue them, nothing but firme Earth below them; and yet in what a dreadfull pit-fall were

were they instantly taken; There is no fence for Gods hand; A man would as soone haue feared that Heaven would fall vpon him, as those Hills: It is no pleasing our selues with the vnlikelyhood of divine judgments. We haue oft heard of Hills covered with Woods, but of Woods covered with Hills I thinke never till now; Those that planted or sowed those Woods, intended they should be spent with fire, but, Loe, GOD meant they should be devoured with Earth;

We

Wee are wont to describe impossibilities by the meeting of Mountaines, and behold heere two Mountaines are met, to swallow vp a Valley; What a good God it is whose providence overrules, and disposes of all these events?

Townes or Cities might as well haue beene thus buried, as a solitary Dale, or a shrubby Wood: Certainly the God that did this, would haue the vse of it reach further then the noyse; this hee did, to show vs what hee could, what hee might doe; If our

harts doe not quake, and rend at the acknowledgment of his infinite Power, and feare of his terrible judgments as well as that Earth did, we must expect to bee made warnings, that would take none.

LXI.

Vpon the sight of a Dormouse.

AT how easie a rate doe these Creatures liue that are fed with rest; So the Beare and the Hedge-hog (they say) spend their whole winter in

in sleepe, and rise vp fatter then they lay downe; How oft haue I enuyed the thriving drowsinesse of these Beasts; When the toyle of thoughts hath bereaved mee of but one houres sleepe; and left mee languishing to a new taske; and yet, when I haue well digested the comparison of both these conditions, I must needs say, I had rather waste with worke, then batten with ease; & would rather choose a life profitably painfull, then vselessely dull and delicate. I cannot tell whether I should say those Creatures liue,

which doe nothing; ſince we are wont ever to notifie life by motion; Sure I am their life is not vitall; For mee, Let me rather complaine of a mind that will not let mee bee idle, then of a body that will not let mee worke.

LXII.

Vpon Bees fighting.

WHat a pitty it is to ſee theſe profitable, induſtrious Creatures fall ſo furiouſly vpon each other, and thus ſting and kill each other, in the very mouth of the Hiue;

Hiue; I could like well to ſee the Bees doe this execution vpon Waſpes, and droanes, enemies to their common ſtocke, this ſavours but of Iuſtice; But to ſee them fall foule vpon thoſe of their owne wing, it cannot but trouble their owner, who muſt needs be an equall leeſer by the victory of either; There is no more perfect reſemblance of a Common-wealth, whether civill, or ſacred, then in an Hiue: The Bees are painfull and honeſt Compatriots, labouring to bring Waxe and Hony to the

maintenance of the publike state; The Waspes and Droanes are vnprofitable and harmefull Hangbyes, which liue vpon the spoyle of others labours; whether as common Barrettors, or strong Theeues, or bold Parasites, they doe nothing but robbe their Neighbours. It is an happie sight when these feele the dint of Iustice, and are cut off from doing further mischiefe; But to see well-affected and beneficiall Subjects vndoe themselues with duells, whether of Law, or Sword; to see good Christians of the same pro-

profeſſion, ſhedding each others blood, vpon quarrels of Religion, is no other then a ſad and hatefull ſpectacle; and ſo much the more, by how much wee haue more meanes of reaſon and Grace to compoſe our differences, and correct our offenſiue contentiouſneſſe; Oh GOD, who art at once the Lord of Hoſts, and Prince of Peace, giue vs warre with ſpirituall wickedneſſe, and Peace with our Brethren.

LXIII.

Vpon Waſpes falling into a Glaſſe.

SEe you that narrow-mouthed glaſſe, which is ſet neare to the Hiue, marke how buſily the Waſpes reſort to it; being drawne thither by the ſmell of that ſweet liquor wherewith it is bayted; ſee how eagerly they creepe into the mouth of it; and fall downe ſuddainely from that ſlippery ſteepneſſe, into that watery trap, from which they can never riſe; there, after ſome vaine labour, and

and wearineſſe, they drowne, and dye; You doe not ſee any of the Bees looke that way; they paſſe directly to their Hiue, without any notice taken of ſuch a pleaſing Bayt; Idle and ill diſpoſed perſons are drawne away with every temptation; they haue both leiſure and will to intertaine every ſweet allurement to ſinne; and wantonly proſecute their owne wicked luſts till they fall into irrecouerable damnation;

Whereas the diligent and laborious Chriſtian, that followes hard and

conſcionably the workes of an honeſt calling; is free from the danger of theſe deadly intiſements, & layes vp hony of comfort againſt the Winter of evil; Happy is that man who can ſee and injoy the ſucceſſe of his labour; but, how ever, this we are ſure of; if our labour cannot purchaſe the good wee would haue, it ſhall prevent the evill wee would avoyd.

LXIIII.

LXIIII.

Vpon a Spring in a wilde Forrest.

LOe heere the true patterne of Bounty; What cleare chrystall streames are heere, and how liberally doe they gush forth and haſten downe, with a pleaſing murmur, into the Valley; Yet you ſee neyther Man nor Beaſt, that takes part of that wholſome and pure water; It is enough, that thoſe may dip who will; the refuſall of others doth no whit abate of this proffered plenty; Thus

conſcionably the workes of an honeſt calling; is free from the danger of theſe deadly intiſements, & layes vp hony of comfort againſt the Winter of evil; Happy is that man who can ſee and injoy the ſucceſſe of his labour; but, how ever, this we are ſure of; if our labour cannot purchaſe the good wee would haue, it ſhall prevent the evill wee would avoyd.

LXIIII.

LXIIII.

Vpon a Spring in a wilde Forrest.

LOe heere the true patterne of Bounty; What cleare chryſtall ſtreames are heere, and how liberally doe they guſh forth and haſten downe, with a pleaſing murmur, into the Valley; Yet you ſee neyther Man nor Beaſt, that takes part of that wholſome and pure water; It is enough, that thoſe may dip who will; the refuſall of others doth no whit abate of this proffered plenty; Thus

Thus bountifull Houſe-keepers hold on their ſet ordinary proviſion, whether they haue gueſts, or no; Thus conſcionable Preachers powre out the living Waters of whol-ſome Doctrine, whether their Hearers partake of thoſe bleſſed meanes of Salvation, or neglect their holy indeavours; Let it bee our comfort that wee haue beene no niggards of theſe cœleſti-all ſtreames, let the world giue an account of the im-prouement.

LXV.

LXV.

Vpon the ſight of an Owle in the twi-light.

WHat a ſtrange Melancholicke life doth this Creature lead; to hide her head, all the day long, in an yuie-buſh, and at night, when all other Birds are at reſt, to flye abroad, and vent her harſh notes; I know not why the ancients haue ſacred this Bird to wiſedome, except it be for her ſafe cloſeneſſe, and ſingular perepicacity; that when other domeſticall and ayrie Creatures are blind,

blind, she onely hath inward light to discerne the least objects for her owne advantage; Surely thus much wit they haue taught vs in her; that hee is the wisest man, that would haue least to doe with the multitude; that no life is so safe as the obscure; that retirednesse, if it haue lesse comfort, yet lesse danger and vexation; Lastly, that hee is truly wise who sees by a light of his owne, when the rest of the world sit in an ignorant and confused darknesse, vnable to apprehend any truth, saue by the helpes of an outward

ward illumination.

Had this Fowle comne forth in the day time, how had all the little Birds flock't wondring about her, to ſee her vncouth viſage, to heare her vntuned notes; ſhee likes her eſtate never the worſe, but pleaſeth her ſelfe in her owne quiet reſervednesſe; It is not for a wiſe man to bee much affected with the cenſures of the rude and vnskilfull vulgar, but to hold faſt vnto his owne well-choſen and well-fixed reſolutions; Every foole knowes what is wont to be done; but what is beſt to bee done,

done, is knowne onely to the wiſe.

LXVI.

Vpon an Arme benummed.

HOw benummed and (for the time) ſenſeleſſe is this arme of mine becomne, onely with too long leaning vpon it?

Whiles I vſed it to other ſervices, it fayled me not, now that I haue reſted vpon it, I finde cauſe to complaine; It is no truſting to an arme of fleſh; On whatſoever occaſion we put our confidence therein, this re-

lyance

lyance will bee ſure to end in paine, and diſappointment; O GOD, thine arme is ſtrong and mighty; all thy Creatures reſt themſelues vpon that, and are comfortably ſuſtained; Oh that wee were not more capable of diſtruſt, then thine omnipotent hand is of wearineſſe and ſubduction.

LXVII.

LXVII.

Vpon the Sparkes flying vpward.

IT is a feeling compariſon (that of Iob) of man borne to labour, as the ſparkes to flye vpward; That motion of theirs is no other then naturall; Neyther is it otherwiſe for man to labour; his minde is created actiue, and apt to ſome or other ratiocination; his joynts all ſtirring; his nerues made for helps of moving; and his occaſions of living call him forth to action: So as an

an idle man doth not more want Grace, then degenerate from Nature. Indeed, at the first kindling of the fire, some sparkes are wont, by the impulsion of the Bellowes, to flie forward, or sideward; and even so, in our first Age, youthly vanity may moue vs to irregular courses; but when those first violences are overcome; and wee haue attained to a setledness of disposition, our sparkes flye vp, our life is labour; And why should wee not doe that, which we are made for? Why should not GOD rather

ther grudge vs our being, then wee grudge him our worke? It is no thanke to vs that wee labour out of neceſſity; out of my obedience to thee, O GOD I deſire ever to bee imployed; I ſhall never haue comfort in my toyle, if it be rather a purveyance for my ſelfe, then a Sacrifice to thee.

LXVIII.

LXVIII.

Vpon the ſight of a Raven.

I Cannot ſee that Bird but I muſt needs thinke of ELIAH; and wonder no leſſe at the miracle of his faith then of his proviſion; It was a ſtrong beleefe that carryed him into a deſolate retirednesſe to expect food from Ravens; This fowle, we know, is ravenous; all is too little that he can forage for himſelfe; and the Prophets reaſon muſt needs ſuggeſt to him, that in a dry barren Deſert

ſert bread and fleſh muſt be great dainties; yet hee goes aſide to expect victuals from that purveyance; Hee knew this Fowle to bee no leſſe greedy, then vncleane; Vncleane, as in Law, ſo in the nature of his food; What is his ordinary prey but loathſome carrion? Yet ſince GOD had appointed him this Cator, he ſtands not vpon the nice points of a faſtidious ſqueamiſhneſſe, but confidently depends vpon that vncouth proviſion; And accordingly, theſe vnlikely purveyours bring him bread and

fleſh

fleſh in the Morning, and bread and fleſh in the Evening;

Not one of thoſe hungry Ravens could ſwallow one morſell of thoſe viandes, which were ſent, by them, to a better mouth; The River of Cherith ſooner fayled him, then the tender of their Service. No doubt, ELIAHS ſtomacke was often vp before that his incurious dyet came; When expecting from the mouth of his Caue, out of what Coaſt of Heaven theſe his Servitors might be deſcryed, vpon the ſight of them, he magnified,

nified, with a thankfull hart, the wonderfull goodnesse and truth of his GOD; and was nourished more with his faith, then with his food: O GOD, how infinite is thy providence, wisdome, power? We creatures are not what we are, but what thou wilt haue vs; when thy turne is to be serued, we haue none of our owne; Giue mee but faith, and doe what thou wilt:

LXIX.

LXIX.

Vpon a Worme.

IT was an homely expreſſion which GOD makes of the ſtate of his Church, Feare not, thou Worme IACOB; Every foot is ready to tread on this deſpiſed Creature; Whiles it keepes it ſelfe in that cold obſcure Cell of the earth (wherein it was hidden) it lay ſafe, becauſe it was ſecret, but now that it hath put it ſelfe forth, of that cloſe Caue, and hath preſented it ſelfe to the light of the Sunne, to

the eye of Paſſengers; how is it vexed with the ſcorching beames, and wrings vp and downe, in an helpleſſe perplexity; not finding where to ſhrowd it ſelfe; how obnoxious is it to the foules of the ayre, to the feet of men, and beaſts? He that made this Creature ſuch, and calls his Church ſo, wel knew the anſwerableneſſe of their condition: How doth the World over-looke, and contemne that little flocke, whoſe beſt-gard hath ever bin ſecrecy? And if ever that deſpicable number haue dared to ſhew it ſelfe, how

hath

hath it beene ſcorched, and trampled vpon, and intertained with all variety of Perſecution: O Saviour, thy Spouſe fares no otherwiſe then thy ſelfe; to match her fully, thou haſt ſaid of thy ſelfe, I am a Worme and no man; Such thou wert in thine humbled eſtate, here on earth; ſuch thou wouldſt be; But, as it is a true word that hee who made the Angels in Heaven, made alſo the Wormes on earth, ſo it is no leſſe true, that he who made himſelfe and his Church Wormes vpon Earth, hath raiſed our nature

in his person aboue the Angels, and our person in his Church to little lesse then Angels; It matters not how wee fare in this Valley of teares, whiles wee are sure, of that infinite amends of Glory aboue.

LXX.

Vpon the putting on of his Cloathes.

WHat a poore thing were Man, if hee were not beholden to other Creatures? The Earth affords him flaxe, for his linnen, bread for his belly; the Beasts his ordinary cloathes, the Silke-

Silke-worme his bravery; the backe and bowels of the Earth his mettals and fuell; the Fishes, Fowles, Beasts his nourishment; His wit indeed workes vpon all these, to improue, them to his owne advantage; but they must yeild him materials, else he subsists not. And yet we fooles are proud of our selues, yea proud of the cast Suites of the very baseſt Creatures: There is not one of them that haue so much need of vs; They would injoy themselues the more, if Man were not; Oh GOD, the more wee

are sensible of our owne indigence, the more let vs wonder at thine all-sufficiency in thy selfe; and long for that happie condition, wherein thou (which art all perfection) shalt bee all in all to vs.

LXXI.

Vpon the sight of a great Library.

WHat a world of wit is here pack't vp together? I know not whether this sight doth more dismay, or comfort me; It dismayes mee to thinke, that heere

is

is so much that I cannot know; It comforts mee, to thinke that this variety yeelds so good helps to know what I should; There is no truer word then that of SALOMON, There is no end of making many Bookes; this sight verifies it; There is no end; indeed, it were pitty thereshould. GOD hath giuen to Man a busie Soule; the agitation whereof cannot but, through time and experience, worke out many hidden truthes; to suppresse these would be no other then injurious to Mankind; whose

minds like vnto so many candles, should bee kindled by each other: The thoughts of our deliberation are most accurate; these wee vent into our Papers; What an happinesse is it, that, without all offence of Necromancy, I may here call vp any of the ancient Worthies of learning, whether humane, or divine, and conferre with them of all my doubts: That I can at pleasure summon whole Synodes of Reverend Fathers, and acute Doctors from all the Coasts of the Earth; to giue their well-studyed judg-

judgments in all points of question which I propose. Neyther can I cast my eye casually vpon any of these silent Maisters, but I must learne somewhat. It is a wantonnesse to complaine of choyse;

No Law bindes vs to read all; but the more we can take in, and digest, the better-liking must the minds needs be; Blessed be GOD that hath set vp so many cleare Lamps in his Church.

Now, none but the wilfully blind can plead darknesse; And blessed be the memory of those

his faithfull Servants, that haue left their bloud, their ſpirits, their liues in theſe precious Papers; and haue willingly waſted themſelues into theſe during Monuments, to giue light vnto others.

LXXII.

Vpon the red Croſſe on a doore.

OH ſigne fearfully ſignificant, this Sickneſſe is a Croſſe indeed, and that a bloudy one; both the forme and the colour import Death; The Iſraelites doores whoſe

whoſe lintells were beſprinkled with blood, were paſſed over by the deſtroying Angell; here, the deſtroying Angell hath ſmitten, and hath left this marke of his deadly blow; We are wont to fight cheerfully vnder this Enſigne abroad, and be victorious; Why ſhould we tremble at it at home? Oh GOD, there thou fighteſt for vs, here againſt vs; Vnder that we haue fought for thee, but vnder this (becauſe our ſinnes haue fought againſt thee) wee are fought againſt by thy iudgments.

Yet

Yet Lord, it is thy Crosse, though an heauy one; It is ours by merit, thine by imposition; O Lord, sanctifie thine affliction, and remoue thy vengeance.

LXXIII.

Vpon the change of Weather.

I Know not whether it be worse, that the Heauen looke vpon vs alwayes with one face, or ever varying; for as continuall change of Weather causes vncertainty of health, so a per-

permanent ſetledneſſe of one ſeaſon, cauſeth a certainty of diſtemper; perpetuall moyſture diſſolues vs, perpetuall heate evaporates or inflames vs; cold ſtupefies vs, drought obſtructs and withers vs; Neither is it otherwiſe in the ſtate of the minde; if our thoughts ſhould bee alwayes Volatile, changing, inconſtant, wee ſhould never attaine to any good habit of the Soule, whether in matter of judgment, or diſpoſition; but if they ſhould bee alwayes fixed, we ſhould run into the

the danger of some desperate extremity; to be ever thinking, would make vs mad; to be ever thinking of our crosses, or sinnes, would make vs hartlesly dejected; to bee ever thinking of Pleasures and Contentments, would melt vs into a loose Wantonnesse; to bee ever doubting, and fearing, were an Hellish servitude; to bee ever bold, and confident, were a dangerous presumption; but the interchanges of these in a due moderation, keepe the Soule in health; O GOD, how-

howsoever these Variations bee necessarie for my Spirituall condition; Let mee haue no Weather but Sunneshine from thee; Doe thou lift vp the light of thy countenance vpon mee; and stablish mee ever with thy free Spirit.

LXXIIII.

LXXIIII.

Vpon the sight of a Marriage.

VVHat a comfortable and feeling resemblance is heere of CHRIST, and his Church: I regard not the persons, I regard the institution; Neyther the Husband, nor the Wife are now any more theyr owne; they haue eyther of them giuen over themselues, to other; not onely the Wife, which is the weaker vessell, hath yeilded ouer her selfe to the stronger protection, and

participation of an abler head; but the Husband hath resigned his right in himselfe over to his feebler consort; So as now, her weaknesse is his; his strength is hers; Yea their very flesh hath altered property; hers is his, his is hers; Yea their very Soule and Spirit may no more bee severed in respect of mutuall affection, then from their owne severall bodies: It is thus, O Saviour, with thee and thy Church; Wee are not our owne, but thine, who hast married vs to thy selfe in truth and righ-

righteousnesse; What powers, what indowments haue we but from, and in thee? And as our holy boldnesse dares intereſſe our ſelues in thy graces, ſo thy wonderfully-compaſſionate mercy vouchſaues to intereſſe thy ſelfe in our infirmities; thy poore Church ſuffers on Earth, thou feeleſt in Heaven; & as complaining of our ſtripes, canſt ſay, *Why perſecuteſt thou mee?*

Thou againe art not ſo thine owne, as that thou art not alſo ours; thy Sufferings, thy Merits, thy Obedience, thy Life, Death,

Death, Resurrection, Ascension, Intercession, Glory; yea thy blessed Humanity, yea thy glorious Deity, by vertue of our right, of our Vnion, are so ours, as that wee would not giue our part in thee for ten thousand Worlds.

Oh gracious Saviour, as thou canst not but loue and cherish this poore & vnworthy Soule of mine, which thou hast mercifully espoused to thy selfe; so giue me Grace to honor and obey thee, and forsaking all the base & sinfull rivality of the World, to hold mee onely vnto thee

whiles

whiles I liue here; that I may perfectly injoy thee hereafter.

LXXV.

Vpon the sight of a Snake.

I Know not what horror wee finde in our selues at the sight of a Serpent: Other Creatures are more loathsome, and some no lesse deadly then it; yet, there is none, at which our bloud riseth so much, as at this; Whence should this be, but out of an instinct of of our old enmitie? We were stung in Paradise, and

and cannot but feele it: But here is our weakneſſe; It was not the body of the Serpent that could haue hurt vs, without the ſuggeſtion of ſinne; and yet we loue the ſinne whiles we hate the Serpent; Every day are wee wounded with the ſting of that old Serpent, and complaine not; and ſo much more deadly is that ſting, by how much it is leſſe felt: There is a ſting of guilt, and there is a ſting of remorſe; there is mortall venome in the firſt, whereof we are the leaſt ſenſible; there is leſſe danger in the ſecond;

The Israelites found themselves stung by those fierie Serpents in the Desert; and the sense of their paine sent them to seeke for Cure; The World is our Desert; and as the sting of Death is Sinne; so the sting of Sinne is Death; I doe not more wish to finde ease then paine; If I complaine enough, I cannot faile of cure; O thou, which art the true brazen Serpent, lifted vp in this Wildernesse, raise vp mine eyes to thee, and fasten them vpon thee; thy mercy shal make my soule whole, my wound sovraine.

LXXVI.

Vpon the ruines of an Abby.

IT is not so easie to say what it was that built vp these Walls, as what it was, that pull'd them downe; even the wickednesse of the Possessours;

Every stone hath a tongue to accuse the Superstition, Hypocrisie, Idlenesse, Luxury of the late owners.

Me thinks I see it written all along, in Capitall letters vpon these heapes; *A fruitfull Land maketh he barren for the iniquity of them that dwell therein*;

Per-

Perhaps there wanted not ſome Sacriledge in the Demoliſhers; in all the carriage of theſe buſineſſes, there was a juſt hand, that knew how to make an wholeſome and profitable vſe of mutuall ſinnes; Full little did the Builders, or the in-dwellers thinke that this coſtly and warme Fabricke ſhould ſo ſoone end violently in a deſolate rubbiſh: It is not for vs to be high-minded, but to feare; No Roofe is ſo hye, no Wall ſo ſtrong, as that ſinne cannot level it with the Duſt; Were any pile ſo cloſe that it could

could keepe out ayre, yet it could not keepe out judgment where ſinne hath beene fore-admitted;

In vaine ſhall wee promiſe ſtability to thoſe Houſes which wee haue made witneſſes of, and acceſſaries to our ſhamefull vncleanneſſes; The firmneſſe of any building is not ſo much in the matter, as in the owner Happy is that Cottage that hath an honeſt maiſter, and woe bee that Palace that is viciouſly inhabited.

LXXVII.

Vpon the diſcharging of a Peece.

GOod LORD; how witty men are to kill one another? What fine deviſes they haue found out to murder a farre off? To ſlay many at once; and ſo to fetch off liues, that whiles a whole Lane is made of Carcaſſes with one blow, no body knowes who hurt him? And what honor doe wee place in ſlaughter? Thoſe armes, wherein wee pride our ſelues, are ſuch, as which, we,

wee, or our Anceſtors haue purchaſed with blood? The Monuments of our Glory, are the ſpoyles of a ſubdu'd and and ſlaine Enemy; Where contrarily, all the titles of God ſound of Mercy, and gracious reſpects to Man: God the Father is the maker and preſerver of men; God the Sonne is the Saviour of Mankind; God the Holy Ghoſt ſtyles himſelfe the Comforter: Alas, whoſe image doe we beare in this diſpoſition, but his, whoſe true title is the Deſtroyer? It is eaſie to take away the life, it is not eaſie to giue it;

LXXVII.

Vpon the discharging of a Peece.

GOod LORD; how witty men are to kill one another? What fine deuises they haue found out to murder a farre off? To slay many at once; and so to fetch off liues, that whiles a whole Lane is made of Carcasses with one blow, no body knowes who hurt him? And what honor doe wee place in slaughter? Those armes, wherein wee pride our selues, are such, as which, we,

wee, or our Anceſtors haue purchaſed with blood? The Monuments of our Glory, are the ſpoyles of a ſubdu'd and and ſlaine Enemy; Where contrarily, all the titles of God ſound of Mercy, and gracious reſpects to Man: God the Father is the maker and preſerver of men; God the Sonne is the Saviour of Mankind; God the Holy Ghoſt ſtyles himſelfe the Comforter: Alas, whoſe image doe we beare in this diſpoſition, but his, whoſe true title is the Deſtroyer? It is eaſie to take away the life, it is not eaſie to giue it;

Giue me the man that can deuise how to saue Troupes of men from killing, his name shall haue roome in my Calender; There is more true honour in a Citiick garland, for the preserving of one Subject, then in a Lawrell, for the victory of many Enemies; Oh God, there are enow that bend their thoughts to vndoe what thou hast made, enable thou mee to bestow my indeavors in repriving, or rescuing that might otherwise perish; Oh thou who art our common Sauiour, make thou mee both ambitious,

bitious, and able to helpe to ſaue ſome other beſides my ſelfe.

LXXVIII.

Vpon the tolling of a paſſing-Bell.

HOw dolefull and heauy is this ſummons of Death; This ſound is not for our eares, but for our harts; it calls vs not onely to our prayers, but to our preparation; To our Prayers for the departing ſoule; to our preparation for our owne departing; Wee haue never ſo much need of Prayers, as

in our last Combat; then is our great Adversary most eager; then are wee the weakest, then nature is so over-laboured, that it giues vs not leisure to make vse of gracious motions; There is no preparation so necessary as for this Conflict; all our life is little enough to make ready for our last houre; What am I better then my Neighbours? How oft hath this Bell reported to me the farewell of many more strong and vigorous bodies then my owne; of many more cheerfull and liuely spirits? And now what

what doth it, but call me to the thought of my parting? Here is no abiding for me; I muſt away too; Oh thou that art the GOD of comfort, helpe thy poore Servant that is now ſtrugling with his laſt enemie; His ſad friends ſtand gazing vpon him, and weeping over him, but they cannot ſuccour him; needs muſt they leaue him to do this great worke alone; none but thou, to whom belongthe iſſues of death, canſt relieue his diſtreſſed and over-matched Soule; And for mee, let no man dye without mee; as I

dye dayly, ſo teach mee to dye once; acquaint mee before-hand with that Meſſenger, which I muſt truſt too; Oh teach mee ſo to number my dayes, that I may apply my hart to true wiſedome.

LXXIX.

Vpon a Defamation diſperſed.

VVEre I the firſt, or the beſt that ever was ſlandered, perhaps it would bee ſomewhat difficult to command my ſelfe, patience, Griefe is wont to be abated

ted eyther by partners, or precedents; the want, whereof dejects vs beyond measure, as men singled out for patternes of misery: Now, whiles I finde this the common condition of all that ever haue beene reputed vertuous, why am I troubled with the whisperings of false tongues; O GOD, * the Divell slandered thee in Paradise; O Saviour, men slandered thee on earth; more then Men or Divels can reproach mee; Thou art the first, as thou art the best, that ever was smitten by a lying and

* *Si Christus Iudam passus est, cur non ego patiar Birrhichionem? Dial. de S. Martino Sever. Sulpit.*

venemous tongue: It is too much favour that is done mee by malicious lippes, that they conforme me to thy sufferings; I could not bee so happie if they were not so spightfull; Oh thou glorious patterne of reproached innocence, if I may not dye for thee, yet let mee thus bleed with thee.

LXXX.

LXXX.

Vpon a ring of Bels.

WHiles every Bell keepes due time, and order, what a ſweet & harmonious ſound they make? All the neighbour Villages are cheared with that common Muſicke; but when once they jarre, and checke each other; eyther jangling together, or ſtriking prepoſterouſly, how harſh and vnpleaſing is that noyſe; So that as wee teſtifie our publike rejoycing by an orderly and well-tuned peale; So when we would fig-

ſignifie that the Towne is on fire, wee ring confuſedly.

It is thus in Church and Common-wealth; when every one knowes and keepes their due rancks, there is a melodious conſort of Peace and contentment; but when diſtances, and proportions of reſpects are not mutually obſerved; when eyther States or perſons will bee claſhing with each other, the diſcord is grievous, and extreamely prejudiciall; ſuch confuſion eyther notifieth a fire already kindled, or portendeth it;

it; Popular States may ring the changes with ſafety; but the Monarchicall government requires a conſtant and regular courſe of the ſet degrees of rule and inferiority, which cannot be violated without a ſenſible diſcontentment, and danger; For mee, I doe ſo loue the peace of the Church and State, that I cannot but, with the charitable Apoſtle, ſay, *Would to God they were cut off that trouble them*; and ſhall ever wiſh eyther no jarres, or no clappers.

LXXXI.

LXXXI.

Vpon the sight of a full Table at a Feast.

WHat great Variety is here, of flesh, of fish, of both, of neither; as if both Nature and Art did striue to pamper vs; Yet mee thinkes, enough is better then all this; Excesse is but a burden, as to the prouider, so to the Guest; It pitties and greeues mee to thinke, what toyle, what charge hath gone to the gathering of all these dainties together, what paine so many poore Creatures haue

haue beene put to, in dying for a needleſſe Sacrifice to the Belly; what a Penance muſt be done by every accumbent; in ſitting out the paſſage through all theſe diſhes; what a taske the ſtomacke muſt bee put to in the concoxion of ſo many mixtures; I am not ſo auſterely ſcrupulous as to deny the lawfulneſſe of theſe aboundant proviſions, vpon juſt occaſions; I find my Savior himſelfe more then once at a Feaſt; this is recorded as well as his one long Faſt: Doubtleſſe our bountifull GOD hath given vs his Crea-

Creature, not for necessity onely, but for pleasure : But these exceedings would bee both rare, and moderate; and when they must bee, require no lesse patience then temperance;

Might I haue my option, Oh GOD, giue mee rather a little with peace and loue; He whose provision for every day, was thirty measures of fine flower, and threescore measures of Meale, thirty Oxen, an hundred Sheep, besides Venison, and Fowle, yet can pray, *Giue mee the Bread of sufficiency*; Let mee haue no

no perpetuall Feaſt but a good Conſcience; & from theſe great preparations (for the health both of Soule and body) let mee riſe rather hungry, then ſurcharged.

LXXXII.

Vpon the hearing of a Lute well play'd on.

THere may be (for ought we know) infinite inventions of Art, the poſſibility whereof we ſhould hardly euer beleeue, if they were fore-reported to vs; Had wee lived in ſome rude, and remote part of the World,

Creature, not for neceſſity onely, but for pleaſure : But theſe exceedings would bee both rare, and moderate; and when they muſt bee, require no leſſe patience then temperance;

Might I haue my option, Oh GOD, giue mee rather a little with peace and loue; He whoſe proviſion for every day, was thirty meaſures of fine flower, and threeſcore meaſures of Meale, thirty Oxen, an hundred Sheep, beſides Veniſon, and Fowle, yet can pray, *Giue mee the Bread of ſufficiency*; Let mee haue no

no perpetuall Feaſt but a good Conſcience; & from theſe great preparations (for the health both of Soule and body) let mee riſe rather hungry, then ſurcharged.

LXXXII.

Vpon the hearing of a Lute well play'd on.

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World, and ſhould haue beene told, that it is poſſible onely by an hollow peece of Wood, and the guts of Beaſts, ſtirred by the fingers of men, to make ſo ſweet and melodious a noyſe, we ſhould haue thought it vtterly incredible; yet now that wee ſee and heare it ordinarily done, we make it no wonder; It is no marvell, if wee cannot fore-imagine, what kinde, and meanes of harmony GOD will haue vſed by his Saints, and Angels in Heaven; when theſe poore matters ſeeme ſo ſtrange to our conceits, which

which yet our very ſenſes are convinced of; Oh God, thou knoweſt infinite wayes to glorifie thy ſelfe by thy Creatures, which doe farre tranſcend our weake, and finite capacities; Let me wonder at thy wiſdome and power, and bee more awfull in my adorations, then curious in my inquiries.

LXXXIII.

LXXXIII.

Vpon the ſight and noyſe of a Peacocke.

I See there are many kindes of Hypocrites; Of all Birds this makes the fayreſt ſhow, and the worſt noyſe; So as this is an Hypocrite to the eye; There are others, as the Black-bird, that lookes foule and ſooty, but ſings well; this is an Hypocrite to the Eare; There are others that pleaſe vs well, both in their ſhow, and voice, but are croſſe in theyr car-

carriage and condition, as the Popingay, whose colours are beautifull, and noyse delightfull; yet is apt to doe mischeife in scratching and byting any hand that comes neare it; These are Hypocrites both to the eye, and eare; Yet there is a degree further (beyond the example of all brute Creatures) of them, whose show, whose words, whose actions are faire, but their hearts are foule, and abhominable;

No outward beautie can make the Hypocrite other then odious:

For

For mee, let my profession agree with my words, my words with my actions, my actions with my hart; and let all of them be approoved of the GOD of truth.

LXXXIIII.

Vpon a penitent Malefactor.

I Know not whether I should more admire the Wisdome or the Mercy of God in his proceedings with men; Had not this man sinned thus notoriously, he had never beene

beene thus happy; whiles his courſes were faire, and civill, yet hee was graceleſſe; now his miſcarriage hath drawne him into a juſt affliction; his affliction hath humbled him; God hath taken this advantage of his humiliation, for his Converſion: Had not one foot ſlip't into the mouth of Hell, he had never beene in this forwardneſſe to Heaven;

There is no man ſo weake, or fooliſh, as that hee hath not ſtrength or wit enough to ſinne; or to make ill vſe of his ſinne. It is onely the goodneſſe of an

an infinite GOD, that can make our sinne good to vs, though evill in it selfe; Oh GOD, it is no thanke to our selues, or to our sinnes, that wee are bettered with evill; the Worke is thine, let thine bethe Glory.

LXXXV.

LXXXV.

Vpon the sight of a Lilly.

THis must needs bee a goodly Flower that our Saviour hath singled out to compare with SALOMON, and that not in his ordinary dresse, but in all his royalty. Surely the earth had never so glorious a King as he; Nature yeilded nothing that might set forth royall magnificence, that hee wanted; yet hee that made both SALOMON and this Flower, sayes that SALOMON in all

his royaltie was not clad like it; What a poore thing is this earthly bravery that is ſo eaſily overmatched? How ill Iudges are we of outward beauties that contemne theſe goodly Plants, which their Creator thus magnifies; & admire thoſe baſe mettals, which he (in compariſon hereof) cõtemnes: If it be their tranſitorineſs that embaſeth them, what are we? *All fleſh is Graſſe, and all the glory of man as the flower of Graſſe*: As we cannot be ſo braue, ſo we cannot bee more permanent; Oh God, let it bee my ambition to walke with

with thee hereafter in white; Could I put on a robe of ſtarres here, with proud HERODE, that glittering garment could not keepe me from Lice, or Wormes; Might I ſit on a Throne of Gold, within an houſe of Ivory, I ſee I ſhould not compare with this Flower; I might bee as tranſitory, I ſhould not be ſo beautifull; What matters it whether I go for a flower, or a weed, here; whetherſoever, I muſt wither: Oh thou which art greater then SALOMON doe thou cloath me with thy perfect Righteouſneſſe,

ſo ſhall I flouriſh for ever in the Courts of the Houſe of my God.

LXXXVI.

Vpon the ſight of a Coffin ſtucke with Flowers.

TOo faire appearance is never free from juſt ſuſpicion; whiles heere was nothing but meere Wood, no Flower was to be ſeene here, now that this Wood is lined with an vnſavory Corps, it is adorned with this ſweet variety; the firre whereof that Coffin is made, yeilds a naturall redolence alone; now that it is

s ſtuffed thus noyſome-
y, all helpes are too lit-
le to countervaile that
ent of corruption; Ney-
her is it otherwiſe in the
iving;

Perpetuall vſe of ſtrong
erfumes argues a guilti-
es of ſome vnpleaſing fa-
our. The caſe is the ſame
Spiritually; an over-glo-
ious outſide of Profeſſi-
on implyes ſome inward
filthineſſe that would
faine eſcape notice; Our
vncomely parts haue
more comelineſſe put on;
Too much ornament im-
ports extreame deformi-
ty; For mee, let my ſhow
bee moderate, ſo ſhall I

neyther deceiue applause, nor merit too deepe censure.

LXXXVII.

Vpon the view of the World.

IT is a good thing to see this materiall World, but it is a better thing to thinke of the intelligible World; this thought is the sight of the Soule, whereby it discerneth things, like it selfe, Spirituall, and Immortall, which are so much beyond the worth of these sensible Objects, as a Spirit is beyond a body, a pure

pure ſubſtance beyond a corruptible, an infinite God aboue a finite Creature; O God; how great a word is that which the Pſalmiſt ſayes of thee, that thou abaſeſt thy ſelfe to behold the things both in Heaven, and Earth?

It is our glory to looke vp even to the meaneſt peece of Heaven; It is an abaſement to thine incomprehenſible Majeſty to looke downe vpon the beſt of Heaven; Oh, what a tranſcendent Glory muſt that needs bee, that is abaſed to behold the things of Heaven? What an happineſſe

shall it bee to mee, that mine eyes shall bee exalted to see thee; who art humbled to see the place, and state of my blessednesse: Yea, those very Angels that see thy face, are so resplendantly glorious, that we could not over-liue the sight of one of their faces, who are faine to hide their faces from the sight of thine; How many millions of them attend thy Throne aboue, and thy Foot-stoole below, in the Ministration to thy Saints? It is that thine invisible world, the Communion wherewith can make mee truly

truly blessed; Oh God, if my body haue fellowship here amongst Beasts, of whose earthly substance it participates; Let my Soule bee vnited to thee, the God of Spirits; and be raised vp to inioy the insensible society of thy blessed Angels; Acquaint mee before-hand with those Citizens and affaires of thine Heaven; and make me no stranger to my future Glory.

LXXXVIII.

Vpon the stinging of a Waspe.

HOw small things may annoy the greatest? even a Mouse troubles an Elephant, a Gnat a Lion; a very Flea may disquiet a Gyant; What weapon can be nearer to nothing then the sting of this Waspe? Yet what a painfull wound hath it given me; that scarce-visible point how it envenomes, and rankles, and swels vp the flesh? The tendernesse of the part addes much to the griefe;

And

And if I be thus vexed with the touch of an angry Flye, LORD, how shall I bee able to indure the sting of a tormenting Conscience? As that part is both most actiue, and most sensible, so that wound which it receiues from it selfe, is most intollerably greevous; there were more ease in a nest of Harnets, then vnder this one torture: O God, howsoever I speed abroad, giue mee Peace at home; and what ever my flesh suffer, keepe my Soule free.

Thus pained, wherein doe

doe I find eaſe but in laying Hony to the part affected: That Medicine onely abates the anguiſh; How neare hath Nature placed the remedy to the offence: Whenſoever my hart is ſtung with the remorſe of ſinne, onely thy ſweet and precious merits, O bleſſed Saviour, can mittigate, and heale the wound; they haue vertue to cure mee, giue mee grace to apply them; that ſoveraine receit ſhall make my paine happy; I ſhall thus applaud my griefe, It is good for mee that I was thus afflicted.

LXXXIX.

LXXXIX.

Vpon the Araignment of a Felon.

WIth what terrour doth this Malefactor ſtand at that Barre? His hand trembles, whiles it is lift vp for his tryall; his very lips quake, whiles hee ſaith, not guilty; his countenance condemnes him before the Iudge; and his feare is ready to execute him before his Hang-man: Yet this Iudge is but a weake man, that muſt, ſoone after, dye himſelfe; that ſentence of Death, which

which he can pronounce, is already passed by Nature vpon the most innocent; that act of death, which the Law inflicteth by him, is but momentany; who knowes whether himselfe shall not dye more painfully? O God, with what horror shall the guilty Soule stand before thy dreadfull Tribunall in the day of the great Assizes of the World? Whiles there is the presence of an infinite Majesty to daunt him; a fierce and clamorous Conscience to giue in evidence against him; Legions of vgly, and terri-

terrible Divels wayting to seize vpon him; a Gulfe of vnquenchable Fire ready to receiue him; whiles the Glory of the Iudge is no lesse confounding, then the crueltie of the Tormentors; Where the Sentence is vnavoydable, and the Execution Everlasting; Why doe not these terrors of thee, my GOD, make me wise to hold a priuy Sessions vpon my Soule, and actions; that beeing acquited by my owne hart I may not bee condemned by thee; and being judged by

by my selfe I may not bee condemned with the World?

XC.

Vpon the Crowing of a Cocke.

HOw harshly did this note sound in the eare of *Peter*; Yea pearced his very hart? Many a time had hee heard this bird, and was no whit moved with the noyse; now, there was a Bird in his bosome that crow'd lowder then this; Whose shrill accent conjoyned with this, astonished the guilty Disciple;

The

The weary labourer when hee is awakened from his ſweet ſleepe by this naturall Clocke of the Houſhold, is not ſo angry at this troubleſome Bird, nor ſo vexed at the hearing of that vnſeaſonable ſound, as PETER was, when this Fowle awakened his ſleeping Conſcience, and call'd him to a timely repentance; This Cocke did but crow like others; neither made, or knew any difference of this tone, and the reſt; there was a divine hand that ordered this Mornings note to be a Summons of Penitence;

He

Hee that fore-told it, had fore-appointed it: that Bird could not but crow then; and all the noyse in the High-Priests Hall could not keepe that sound from PETERS eare; But, O SAVIOVR, couldst thou finde leasure, when thou stoodst at the Barre of that vnjust, and cruell Iudgement, amidst all that bloudy rabble of Enemies, in the sense of all theyr furie, and the expectation of thine owne Death, to listen vnto

to this Monitor of PETERS Repentance; and vpon the hearing of it, to caſt backe thine eyes vpon thy Denying, Curſing, Abjuring Diſciple? O Mercie without meaſure; and beyond all the poſſibility of our Admiration; to neglect thy ſelfe for a ſinner, to attend the repentance of one, when thou wert about to lay downe thy life for all.

Oh GOD, thou art ſtill equally mercifull. Every Elect Soule is no

no lesse deare vnto thee: Let the sound of thy faithfull monitors smite my eares: and let the beames of thy mercifull eyes wound my hart, so as I may goe forth and weepe bitterly.

XCI.

Vpon the Variety of thoughts by way of Conclusion.

WHen I bethinke my selfe how Eternity depends vpon this moment of life, I wonder how I can thinke of any thing but Heaven: but, when I see the distracti-

ſtractions of my thoughts, and the aberrations of my life, I wōder how I can be ſo bewitched, (as whiles I beleeue an Heaven) ſo to forget it. All that I can doe, is to bee angry at my owne vanity. My thoughts would not bee ſo many, if they were all right; there are ten thouſand by-wayes for one direct: As there is but one Heaven, ſo there is but one way to it; that living way, wherein I walke by Faith, by Obedience. All things, the more perfect they are, the more doe they reduce themſelues

selues towards that vnitie, which is the Center of all perfection: Oh thou who art one, and infinite, draw in my hart from all these stragling, and vnprofitable Cogitations; and confine it to thine Heaven, and to thy selfe, who art the Heaven of that Heaven. Let mee haue no life but in thee, no care but to injoy thee, no ambition but thy Glorie; Oh make mee thus imperfectly happy before my time; that when my time shall bee no more,

more, I may bee perfectly happie with thee to all Eternitie.

AMEN.

FINIS.

THE

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